# Encyclopaedia of Puranic Beliefs and Practices

Volume II - (D-G)

Sadashiv A. Dange

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# ENCYCLOPAEDIA OF PURANIC BELIEFS AND PRACTICES

The encyclopaedia is a reliable basis for the knowledge of various customs and beliefs as they are found from the principal (eighteen) Puranas. Unlike other works that collected information regarding various personalities and dynasties, the present work lays stress on the social perspective. Information regarding persons is jotted only where there is a belief attached to such personalities. Here we have information on more than 500 subjects. The method of references followed is as under:

(i) In all cases the exact references is given on the main page itself in the brackets, which mentions the Purana, Part, Chapter, and the Verse.

(ii) In some important cases actual words of the text, in the Devanagari script are quoted in the notes; in a majority of cases, small citations are given from the concerned Purana, in the Roman script, in the body on the main page. This would help the reader to have an easy access, if he so desires, to the main text by himself.

(iii) Comparative information of the earlier, Vedic and Epic sources, is given wherever it was thought necessary, in the most scientific way.

This is the first effort to present INDIA AS REFLECTED IN THE PURANAS as a whole, with the utmost critical methodology. In the Index, a large number of common motifs are collected, for an easy understanding of the development of the various ideas, beliefs and practices.

I S B N : 81—7013—044—1
Volume II : Rs. 325

*DEDICATED*

*to*

The Late Shri D.V. DAMALE

(My Sanskrit-Teacher at High School, Wardha)

and

Prof. G.B. BAPAT

(My Sanskrit-Teacher at Degree Level, Nagpur)

# Preface

There have been cultural studies of various Purāṇic texts. While not denying the utility of such individual works, I thought of a wider plan to present a wholesome picture of the society reflected in the Purāṇic literature, as a whole. The plan could not be too extensive to cover also the *upa-purāṇas* for obvious limitations. Here information is taken from the main Purāṇa texts. Leaving away the dispute regarding mutual authenticity of the two Purāṇas, namely the Śiva and the Vāyu, I have touched both of them, the present work being a record of beliefs and practices. Thus, the work covers nineteen Mahāpurāṇas.

The *Puranic Encyclopaedia* of Vettam Mani (Motilal Banarasidass, Delhi, 1975), and the earlier work, *Purāṇa Index*, by V.R.R. Dixitar (in two volumes, Madras, 1951) are already well known. The *Purāṇa Index* does not deal with all the Mahāpurāṇas (eighteen), while the one by Vettam Mani strides over the scope of the Purāṇas, including material from the two epics and even from other sources known to the author, Kerala sources included. It is, thus, a collection of all sorts of information, and could not be strictly called Purāṇic encyclopaedia. Moreover, it lacks methodology in as much as the references given do not follow a set system. In both these works stress is more on personalities rather than on objects or the society. The present work has tried to present information from the socio-mythological angle. Here individual names do occur, but only when they have some belief attached to them, or when there is some custom, or practice associated with them. Mere dynastic or personal details are discarded.

Standard Purāṇa texts were used for the work, including available new editions. The material is arranged subject-wise, and is suitably subdivided wherever necessary. The Index at the end would

help locate details of information. A notable feature is the presentation of important original passages in the Devanāgarī script in the notes at the end of each entry. Short original passages and important words are noted in the main body itself in *italics*. In the main body, information from the Purāṇas alone is presented, while comparative information from earlier sources—especially from the Veda and the Epics—is given in the notes at the end of the respective entry. Care has been taken not to overburden the work with too much of comparative material. Modern works, as were felt necessary, are mentioned in the notes; and indication of other sources is also given. Every statement, or the detail of information provided, bears the necessary reference.

It is expected that the work would be useful even as a research-aid due to the methodology followed.

It is my pleasant duty to put on record my thanks to the University Grants Commission for its generous aid it extended to the project for five years (1975-1980). The original title of the project, was "A Motif Index of the Purāṇas". The title is now changed suitably when the work is being placed in the hands of scholars.

During the aid-period my students Kum. Shobha Gothe (later Smt. Gauri Mahulikar) and Smt. Aparna Nadkarni helped me in collecting information and copying. In the later phase, Kum. Hemangini Jai helped me check my first manuscript. All these Research Assistants, did their job well. Shri R.Y. Lele prepared the typed copy.

The line-drawings (except six) are by Smt. Vidya Joshi, lecturer at the J.J. School of Arts, Bombay. I am happy to state that she did this work with genuine interest and with utmost care. Six are by Kumar Gaikwad whom I wanted to be associated with the project. I thank both these artists not only for their work but also for their sense of involvement. They spared no pains in following my instructions at all stages, to make the pictures true to the description in the Purāṇic texts.

I thank all these persons.

The extremely difficult and laborious task of going through each page of the type-script, checking every reference and preparing the final copy even by changing the script at times, to make it conform to the

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NAVRANG
NEW DELHI
1987

*First Published in India 1987 by*
NAVRANG, NEW DELHI
ISBN 81-7013-044-1

*Published by* :
Mrs. Nirmal Singal for NAVRANG, RB-7, Inderpuri, New Delhi-110012
Composed by Arun Typographer, Tri Nagar, Delhi-110035
Printed by Mr. Kuldeep Raj at RAJ PRESS,
R-3, Inderpuri, New Delhi-110012

original Purāṇic detail, was accomplished by Dr. Smt. Sindhu Dange (now R.G. Bhandarkar Professor and Head of the Dapartment of Sanskrit, Bombay University), my wife who had also been my student since her early studentship.

In a work of this nature there is bound to be difference of opinion as regards selection of data. But, what is presented here would, I hope, give a fairly complete picture of the India of the Purāṇas.

BOMBAY

SADASHIV AMBADAS DANGE

*Date 14-1-87*
*(Makara-Saṅkrānti)*

## Purāṇa Texts used for the Encyclopaedia
(With abbreviations)

*Agni P.*, Ed. H.N. Apte, Anandashram, Poona, 1900

*Bhāgavata P.* (*Bhāg. P.*), Gita Press, Gorakhpur, Samvat 1997-2018

*Bhaviṣya P.* (*Bhav. P.*), Venkateshvar Press, Bombay, 1959

*Brahma P.*, Ed. H.N. Apte, Anandashram, Poona, 1895

*Brahmāṇḍa P.*, Ed. J.L. Shastri, Motilal Banarasidass, Delhi, 1973

*Brahmavaivarta P.* (*Brahmavai P.*), Ed. Vasudev Shastri Marathe, Anandashram, Poona, 1935

*Bṛhannāradīya P.* (*Nārada P.*), Ed. Pt. Hrishikesh Shastri, Chaukhamba, 2nd ed., 1975

*Garuḍa P.* Ed. Ramshankar Bhattacharya, Chaukhamba, Varanasi, 1964

*Kūrma P.*, Ed. Anandaswarup Gupta, All India Kashiraj Trust, Varanasi, 1972

*Liṅga P.*, Lithographic Ed. at the University of Bombay, No. 8167

*Mārkaṇḍeya P.* (*Mārk. P.*), Ed. Jivananda Vidyasagara, Calcutta, 1879

*Matsya P.*, Ed. Jivananda Vidyasagar, Calcutta 1879

*Padma P.*, Anandashram, Poona, 1893-94

*Śiva P.*, Ed. Ramtej Shastri Pandey, Varanasi, Samvat 2020

*Skanda P.* (*Sk. P.*) Venkatesvar Press, Bombay

*Vāmana P.* (*Vām. P.*), Ed. Anandaswarup Gupta, All India Kashiraj Trust, Varanasi, 1968

*Varāha P.* (*Var. P.*), Ed. Hṛsikeśh Shastri, Calcutta, 1893

*Vayu P.*, Ed. Rajendra Lal Mitra, Calcutta, 1880

*Viṣṇu P.*, Ed. Jivananda Vidyasagar, Calcutta, 1882

## Other Abbreviations

*Aitareya Āraṇyaka* (*Ai Ār.*)

*Aitareya Brāhmaṇa* (*Ai. Br.*)

*Āśvalāyana Śrauta Sūtra* (*Āśv. Ś.S.*)

*Āśvalāyana Gṛhya Sūtra* (*Āśv. Gṛ. S.*)

*Atharvaveda* (*AV*)

*Chāndogya Upaniṣad* (*Chānd. Up.*)

*Jaimīnīya Brāhmaṇa* (*Jai. Br.*)

*Kauṣītaki-Brāhmaṇa* (*Kau. Br.*)

*Maitrāyaṇī-Samhitā* (*Mait. Sam.*)

*Mahābhārata* (*Mb.*)

*Manusmṛti* (*Manu Sm.*)

*Raghuvamśa* (*Raghu.*)

*Rāmayaṇa* (*Rām.*)

*Ṛgveda* (*RV*)

*Śatapatha Brāhmaṇa* (*Śat. Br.*)

*Taittiriya Samhitā* (*Taitt. Sam.*)

*Vājasaneyi-Samhitā* (*Vāj. Sam.*)

*Viṣṇudharmottara Purāṇa* (*Viṣṇu. Dh. P.*)

*Yājñavalkya Smṛti* (*Yājñ. Sm.*)

# D

*Dadhīca* (Dadhīci : see also under "Sages") : The sage Dadhīca (Dadhīci) is famous as he is associated with a legend which says that the gods made the weapons, including the thunder-bolt of Indra, with his bones (see under "Cows"—Surabhi, where the cows are stated to have cleaned the bones ; the *Sk. P.* I.1.16.77;17.3ff also refers to the legend. His wife's name occurs here as Suvarcas ; Ib. 1.17-19). A variant and a detail of the account is that from Dadhīci and Gabhasti (or Gabhastinī), his wife, was born the daughter Vaḍavā Prātitheyī. Once all the gods approached him and desired to place their weapons in his hermitage, for safety. Though warned by his wife, Dadhīci agreed to keep them. But even after a thousand years the gods did not turn up. Dadhīci came to know that, due to the weapons, the enemies of the gods began to hate Dadhīci. So the sage did a trick. To preserve the weapons, he washed the weapons with *mantras* and drank the water. So, the weapons now were in his body. When the gods arrived, the sage asked them to prepare weapons from his bones (*Brahma P.* 110.5-ff-55), According to the *Śiva P.* (II. 38.8ff) the sage Dadhīci and the king Kṣuva once discussed about the mutual superiority of the Brāhmaṇas and Kṣatriyas. In the heat of discussion, Dadhīci struck Kṣuva with his fist ; on his part, the king struck Dadhīci with a bolt. Now, Dadhīci remembered Śukra, who readily came there; imparted the *mṛtyuñjaya mantra* to him and went away. Dadhīca(i) came to his own and propitiated Śiva and asked the boons, that his bones should be made hard like the thunderbolt (Ib. 43, *vajrāsthitvam*) and that he should not meet death. Armed with these boons Dadhīca approached Kṣuva and hit his head with his left foot. Kṣuva propitiated Viṣṇu and asked for help. Viṣṇu took the form of a brāhmaṇa to

cheat Dadhīca. Dadhīca and Viṣṇu fought. (see under "Viṣṇu"). According to an account (*Sk. P.* VII. 1.32.10-13), once his female servant, named Subhadrā, wore cloth already worn by this sage and on which he had ejaculated semen in sleep. The woman wore it through mistake. As she entered the river for a bath the cloth got drenched, and the particles of semen entered her womb. As a result, she got pregnant. When, after due course of time, she gave birth to a male child, she placed it under a Pīppala tree (Aśvattha). The child later, came to be called Pippalāda, and became a famous sage[1] (see under "Delivery").

1. The Mb. refers to Dadhica, Śalya 51.13ff. The story about Subhadrā is absent; but his semen falls in the river Sarasvatī, and from it the boy that was born is named Sārasvata, see Ib. 13-14. The account of Indra creating the weapons from the bones of Dadhīca is mentioned, also in the *Ṛgveda* I.84.13-14. The Puranic accounts are absent therein.

*Dakṣa* : Dakṣa was born from the right toe of Brahmā, as the latter was contemplating on creation; and from his left toe (*i.e.* from that of Dakṣa) was born his wife. From her were born five hundred daughters (*Sk. P.* V. 2.82.2ff; *Viṣṇu P.* I.15 ; the same account *Mārk P.* 101.9-10 ; see also *Sk. P.* IV.87 ; II.7.8.15 ff for the story of the destruction of his sacrifice by Śiva. The latter did not stand when Dakṣa arrived). At another place in the *Sk. P.* (I.1.1.32ff) it is said that, because Śiva did not respect Dakṣa at the sacrifice by standing up, the latter cursed him saying that all the followers of Rudra Śiva, along with Śiva himself, would be away from the Vedic way of life. They would be cursed by those who follow the way of the Veda and would be discarded by the sages. They would be devoid of respectable behaviour ; would hold the pot-sherd (Kapāla, which also means a 'head') ; that they would be known as Kālamukhas (which is a Śaivite sect). At this, Vīrabhadra and Kālī marched against Dakṣa and destroyed his sacrifice (Ib. ch. 2; 3). Vīrabhadra severed Dakṣa's head and offered it into the fire. Then Śiva revived Dakṣa, placing the head of a bearded beast upon his body (Ib.I.1.5-35). According to the *Garuḍa P.* (I. 5.34; ch. 6.12ff) Śiva cursed Dakṣa to be born in the family of Dhruva (see also *Varāha P.* 21.40ff ; 33.7ff for the account of the destruction of the sacrifice). The account of the destruction of sacrifice is associated with the burning of her body by Satī (Pārvatī). Śiva is said to have cursed Dakṣa that he would be

born as an ordinary human in the family of Kṣatriyas, and that he would procreate a son on his own daughter (*Kūrma P.* I.13.57ff)[1]. The same Purāṇa describes the destruction of the sacrifice, but brings Dadhīci to curse the brāhmaṇas who were helping him perform the sacrifice (Ib.14 ; see also *Brahma P.* II.34). At all these Purāṇas he is said to be the son of ten Prācetasas and Māriṣā. He was the same as Svāyambhuva Dakṣa in the former life. The *Śiva P.* elaborately describes this incident (II.38, Satīkhaṇḍa ; see also *Vāmana P.* ch. 4).

1. *Kūrma P.* I. 17.62[cd]

स्वस्यां सुतायां मूढात्मा पुत्रमुत्पादयिष्यसि ।

This is a revertion to the Vedic legend of Prajāpatis incest. Dakṣa is Prajāpati in later literature.

*cf. Brahma P.* II.34.31

दक्ष इत्येव नाम्ना त्वं मारिषायां जनयिष्यसि कन्यायां ।।

*Dakṣinā* (sacrificial or ritual gift) : Dakṣiṇā is personified by the *Brahmavaivarta P.* (prakṛtikhaṇḍa, 41.42ff) which states that she was a *gopī* (cowherd maiden), Suśīlā by name, attached to Kṛṣṇa and a friend of Rādhā. She always stayed on the right (*dakṣiṇā*) side of Kṛṣṇa in the Goloka. Being cursed (by Rādhā due to her attachment and position by the side of Kṛṣṇa ?) she came to the earth. Due to the virtue of embracing Kṛṣṇa she became Dakṣiṇā. She was Kṛṣṇa's beloved and a friend in love-sport being skilled in all work. As she stayed to the right side of the lord, she was called Dakṣiṇā (*dakṣiṇa*-right)[1]. It is further said that Dakṣiṇā was extracted from the body of Laxmi as the splendour of the mortals (*martya-lakṣmī*), and was given by Nārāyaṇa to Brahmā, who, in turn gave her to Yajña (=sacrifice).[2] Her son is the "fruit of all rituals" (Ib.42.38-48). It is also said that, at the time of the *rāsa*-dance (a collective dance of men and women) on the occasion of the festival in honour of Rādhā on the full-moon-day of Kārttika, Dakṣiṇā was produced from the right part of Kṛṣṇa's body (Ib.73). The worship of Dakṣiṇā is ordained in a jar or in the śālagrāma-stone (Ib.89[cd] *śālagrāme ghaṭe vāpi dakṣiṇām pūjayet sudhīdḥ* ; for śālagrāma see under "Stones"), with the *mantra* "*Om Śrīm, Klīm, Hrīm, dakṣināysi svāhā*" (Ib.93) (see "gifts"). Dakṣiṇā is said to be the daughter of Prajāpati Ruci, born to Ākūti, and Yajña (Sacrifice) was her twin-brother.[3]

1. *Brahmavai P.* I (Prakṛti). 41.44

सा प्रेयसी रतौ दक्षा प्रशस्ता सर्वकर्मसु ।
उवास दक्षिणे भर्तुर्दक्षिणा तेन कीर्तिता ॥

2. Ib. 42.38

नारायणश्च भगवान्महालक्ष्म्याश्च देहतः ।
मर्त्यलक्ष्मीं विनिष्कृष्य ब्रह्मणे दक्षिणां ददौ ॥

Ib. 39

ब्रह्मा ददौ तां यज्ञाय पूर्णार्थं कर्मणां सताम् ।
यज्ञः संपूज्य विधिवत्तां तुष्टाव रमां मुदा ॥

In vedic sacrifices, gifts are placed to the right of the sacrificer. It may be noted that wealth (Lakṣmī) is associated with ritual-gifts.

3. Devī-Bhāgavata (Ch. IX).

***Dama :*** Dama is said to be the son of Nariṣyant and Indrasenā. The peculiarity about his birth is stated to be that he was in the womb of his mother for nine years (*Mārk P.* 134.2).[1] Sumanāḥ, daughter of King Cāruvarman of the Daśārṇa country, selected him as her husband (in Svayaṃvara). But Mahānāda, the son of the Madra country, and Vapuṣmant, the son of Sankrandana of Vidarbha were desirous for Sumanāḥ. Both challenged Dama in battle ; and Dama killed Mahānāda and defeated Vapuṣmant, and married Sumanāḥ. Later Vapuṣmant killed Dama's father who had resorted to the forest for penance. His mother entered the fire. When Dama came to know of this, he killed Vapuṣmant, and with his blood he performed the oblations to his own deceased father, and fed the brāhmaṇas with his flesh (Ib.3-58 ; ch.134-135).

1. *Mārk P.* 134.2[cd]

नववर्षाणि जठरे स्थित्वा मातुर्महायशाः ।

***Damayantī :*** (1) Damayantī was the wife of King Camatkāra of Ānarta. The King, being advised by the sages, bathed at the Śaṅkhatīrtha and got rid of leprosy. He therefore wanted to retribute them by giving something. But, they would not accept. So he asked his

wife Damayantī to give ornaments to the wives of the sages ; for, women are, he said, eager for ornaments. Damayantī did so for five days starting from the Viṣṇu *prabodhinī ekādaśī* (*i.e.* the eleventh of the bright half of Kārttika, when Viṣṇu is said to rise from his four-month-old sleep in the *cāturmāsya*). The wives of the sages accepted the ornaments, except for those of Śunaḥaśepa, Sākreya, Bauddha, and Dānta. The sages whose wives accepted the ornaments said that, that peaceful hermitage was mocked at by the gifts ; and they cursed Damayantī to be a slab of stone. When King Camatkāra learnt this, he lamented for his wife ; and building a shed for the 'slab of stone' that was his wife, he worshipped it day by day. He also built many new abodes for the sages staying there. The wives of sages (who received the ornaments) and the King used to worship the slab of Damayantī daily, for general welfare. The women said, "if there be prosperity in our house, we shall worship Damayantī". They proclaimed that, whichever maiden shall enter the pious space (*vedīmadhyam*) of this slab, will be endowed with a loving husband. Thus started the practice of the worship of Damayantī whenever there was a daughters' marriage (*Sk. P.* VI,111.6-99;113.10-26).

(2) About Damayantī, the wife of Nala and the daughter of Bhīma, the king of Vidarbha,[1] there is an account that she was a Bhīl-maiden (Bhillī) in her former birth. Her name was Āhukā, and she was the wife of Āhuka. They both entertained Śiva, who came as a guest, by offering their lives (*Śiva P.* III. 28).

1. The tale occurs at length at *Mb.* (Vana 52-79). However, her being a Bhila-maiden or the wife of Āhuka finds no mention there.

**Dance** : The *Sk. P.* (III. 2.4.76-77) says that dance is of three kinds : (i) with a high tone, accompanied by the lute-sound; (ii) along with the *mūrcchanās*[1] and (iii) along with a lute. *Sk. P.* (V. 2.3.4-5) gives the account of the dance of Rambhā in the court of Indra—with various movements we have mention of the *Karaṇas* such as *sūcividdha*, and the hand-movements called *patākās* (for dance at festivals see under "Festivals").

1. The *mūrchanā* (also called *mūrchā*) comprises the gradual raising and subsequent lowering of tunes. These tunes, called *svara*, are seven in number. They are further classed into three *grāmas*. Thus, the total number of *mūrchanās* is twentyone.

***Daśaratha*** : Daśaratha was the king of the Ikṣvāku dynasty. Indra and Daśaratha were friend; and the latter used to visit Indraloka every evening. But Nārada told Daśaratha that, after his departure, his seat was always purified with water. Once Daśaratha himself saw this, and angrily asked Indra the explanation for this purificatory act. Indra replied that this was so because Daśaratha was without an issue (*Sk. P.* VI. 97.5-36). Daśaratha practised penance at Hāṭakeśvara, propitiated the god Viṣṇu and got his image established. He also got constructed a well called *rājavāpī*. He got four sons and a daughter (Ib. 98.1-12).[1] Another account associated with Daśaratha is interesting (Ib. 96.2ff). Once he was told by the astrologers that Śani, the sun of the sun (*raviputraḥ*) would shatter Rohiṇī (*rohiṇī*-bhedam *kariṣyati*, "would break through the Rohiṇī constellation"). Afterwards there will immediately be a dry spell (due to no rain) for twelve years; and all people on the earth will die. Hearing this, King Daśaratha went through the circle of constellations; and, approaching the planet Śani, asked him to desist from the break of Rohiṇī, or otherwise he would shatter Śani himself. Śani was pleased to note the courage of Daśaratha and granted his desire (see "Planets"—'Śani' also; the account comes also in the *Padma P.* Uttarakhaṇḍa 33).

1. The king had three wives yet no son. The account is popular, however; the first part is new here.

***Datta Ātreya*** : The *Matsya P.* (98.14)[1] prescribes the unique worship of Dattātreya on a day called *Vibhūti-dvādaśī*. It says that in every month (on the 12th day) each incarnation of Viṣṇu is to be worshipped; and at the end Dattātreya and in the last month Vyāsa is to be worshipped. This worship includes the giving away every month of each of the images of the ten incarnations of Viṣṇu and that of Dattātreya and Vyāsa, with lotuses. But these images should not be given to non-believers. According to the *Brahma P.* (13.161f) Arjuna Kārtavīrya worshipped Dattātreya (see "Arjuna Kārtavīrya" for information about

him). The *Sk. P.* (I.2.46.163-164) informs that a *yogī* Vallinātha by name was the incarnation of Dattātreya. This Vallinātha established his part (*amśa*) at the Bahūdakatīrtha of the Mahī-sāgara-saṅgam (the place where the river Mahī joins the sea). If a person worships this god (the *amśa* of Vallinātha) he would attain perfection in yogic practices; and his worship would also give prosperity in cattle. At another place in the *Sk. P.* (V.3.103.107) it is mentioned that Dattātreya was the incarnation of Madhusūdana Viṣṇu. The *Śiva P.* (III. 19.26) mentions the popular tale that Atri got a boon from Brahmā, Viṣṇu and Śiva Rudra; and from his wife Anasūyā he got Datta as the son. Datta is said to have developed the *Sannyāsa* mode.[2] (Dattātreya does not have three faces in these accounts). According to the *Mārkaṇḍeya P.* (17.6ff) Viṣṇu produced Dattātreya from his body being gratified at a sacrifice (of Atri). He drank the breasts of Anasūyā, as soon as he was born. Dattātreya is said to protect the creatures, after vanquishing evil demons. Further it is stressed that Dattātreya was a *yogī*, and practised *yoga*. The sons of sages always surrounded him; but he wanted to be aloof. So he once submerged himself in the water of a lake, and came out with a beautiful woman, thinking that, then at least, the sons of sages would leave him alone. He even drank wine with the woman; but the sons of sages did not turn away from him (Ib.15-25). Herein is indication of Tāntrism.[3] In the same *Purāṇa* there is the following account. When the gods were defeated by the demons, they approached Bṛhaspati, who sent them to Dattātreya. When the gods came to see him, Dattātreya was drinking wine with Lakṣmī. When the gods prayed to him for help, he pointed out his faults –*viz.*, drinking, attachment, affection, and sexual enjoyment of women. But the gods interpreted it by saying that drinking is symbolical for his knowledge (*vidyā*) and wine is Lakṣmī the mother of the universe. At last Dattātreya called all the gods; but some demons also came disguised as gods, to his hermitage. But, seeing Lakṣmī, the demons got infatuated and carried her in a palanquin. By this sin of carrying away another's wife they lost their lustre and were destroyed. This account was given by Gaṅgā to Arjuna Kārtavīrya (Ib. 18.16-41). According to another account from the same text (*Mārk P.* 37.5ff) Dattātreya is associated with the account of Alarka who was the son of Ṛtadhvaja and Madālasā. His mother, Madālasā taught him the *pravṛttimārga* ("the path of enjoyment" as against the *nivṛttimārga* "the path of renunciation"). So he was involved in the worldly sensual

pleasures. His elder brother, Subāhu, tried to advise him, but in vain. So, with the help of the king of Kāśī Subāhu attacked Alarka. Discouraged, the latter suddenly remembered the golden ring given to him by his mother. Therein he read the following message which said that good company should be fostered; for good company is the medicine.[4] Alarka surrendered himself to Dattātreya (Ib. 37.5-24). Dattātreya taught *yoga* to Alarka (Ib. 39; see also Ch. 43). The *Agni P.* (49.27[cd]) depicts Dattātreya as having two hands, and having Śrī on his left lap.[5] According to an account from the *Padma P.* (Bhūmikhaṇḍa 103.101ff) Dattātreya favoured king Āyus with a son. The king worshipped him; and being pleased Dattātreya asked him to offer him flesh and a bowl full of wine (Ib. 114-123). Dattātreya gave the king a fruit to be given to the latter's wife Indumatī. When Indumatī ate it, she conceived (Ib. 134).

According to the *Vāyu P.* (Uttara 9.77-78) Dattātreya was the son of Atri, and was another aspect of Viṣṇu. In his family were produced four sects namely *Śyāma, Mudgala, Balāraka* and *Gaviṣṭhara*. According to the *Bhāg. P.* there are, in all, 24 preceptors of Dattātreya *viz.* Earth, Wind, Sky, Water, Fire, the Moon, the Sun, Pigeon, Boar, Ocean, Butterfly, Bee, Elephant, Hunter, Dear, Fish, the prostitute named Piṅgalā, Osprey (*Kurara*), a child, a maiden, the arrow-maker, serpent, spider, and a drone (*Bhāg. P.* XI. 33ff) from each of whom he is said to have learnt some point of behaviour. The *Brahmāṇḍa P.* (chs. 34-44) narrates how Datta was formed from Brahmā, Viṣṇu and Maheśa (Śiva), and was born to Anasūya, the wife of Atri.[6]

1. *Matsya P.* 98.14

   दशावताररूपाणि प्रतिमासं क्रमान्मुने ।
   दत्तात्रेयं तथा व्यासमुत्पलेन समन्वितम् ॥
   दद्यादेवं समा यावत् पाषण्डानभिवर्जयेत् ॥

2. *Śiva P.* III.19.26[cd]

   संन्यासपद्धतिर्येन वर्द्धिता परमा मुने ।

3. *Mārk P.* 17.25

   सुरां पिबन्सपत्नीकः तपस्तेपे स योगवित् ।
   योगीश्वरश्चिन्त्यमानो योगिभिर्मुक्तिकांक्षिभिः ॥

*cf.* also *Padma P.* Bhūmikhaṇḍa 103

Ib. 106

अत्रिपुत्रो महात्मा वै दत्तात्रेयो द्विजोत्तमः ।
क्रीडमानः स्त्रिया सार्धं मदिरारुणलोचनः ।।

Ib. 107

वारुण्या मत्तधर्मात्मा स्त्रीवृन्देन समावृतः ।
अङ्के युवतिमादाय सर्वयोषिद्वरां शुभाम् ।।

Ib. 108

गायते नृत्यते विप्रः सुरा च पिबते भृशम् ।
विना यज्ञोपवीतेन महायोगीश्वरोत्तमः ।।

4. *Mārk P.* 37.23[d]

सतां संगो हि भेषजम् ।

5. *Agni P.* 49.27[cd]

दत्तात्रेयो द्विबाहुः स्यात् वामोत्संगे श्रिया सह ।

6. All these traits of Datta Ātreya are absent in the *Mb.*, which refers to him—Udyoga Parvan 36.4-21, and earlier at Sabhā 38, after 29 (the latter only in the Southern version), Gorakhpur Ed. P. 342. The popular account that the three gods, Brahmā, Viṣṇu and Śiva tried to test Anasūya and asked the latter to serve them being naked is not found in the main Purāṇas.

***Death*** : Various *indications* of death are noted. It is said that the shadow of the Acaleśvara *liṅga* at Hāṭakeśvara is always steady. But, if a person does not see the shadow, he is sure to die within six months (*Sk. P.* VI. 13. 27). Other indications are as follows, along with the period within which death is due : If breath goes out and in, in the right nostril continuously (at the critical state of health), the person may die within three years. If the wind moves in the right *nāḍī* for two or three days and nights, he may die within a year. If in both the nostrils the breath moves continuously in and out for ten days, he may die within three days; and if it moves through the mouth and not the nostrils, then he dies before two days are over. If one sees a group of serpents in the sky resembling the *Indranīla* gem, he may die within six months. If he takes in his mouth water, and throwing it, having the sun

at the back, sees the rain-bow in the clear sky, he would die in six months. If a person is unable to see the tip of his tongue, the tip of his nose, his eyes and the space in the middle of the eyes (in the mirror ?) his death is near. If he sees the colours in a different shade from the natural, or experiences bitter or sour juice in the mouth (has acidity ?) and feels continuously that his throat, tongue and palate get dry, or if his semen, nails and the eye-ends get bluish, he is sure to die within six months. If he sneezes during or at the end of sexual intercourse, he may die in the fifth month. If a chameleon (*śaraṭhaḥ*) climbs the body and speedily rises to the head, death is sure within six months. Even after having a good bath, if there is dryness at the chest (breasts) hands and feet, death is sure within three months. If in mud the reflection is (not clear but only) like a part of the foot, death is within five months. If the shadow trembles, even when the body is steady, death comes within four months. If a person sees the reflection of his body, without the head, he may die within a month (*Sk. P.* IV. 42.3-23). If one loses memory, has loss or stammer of speech, sees two moons in the night, and two suns by day, or sees the stars in the day time, sees the rain-bow at the same time in the four quarters, sees the dance of ghosts at day time, at the top of the mountain sees a *gandharvanagara* (illusion), or does not hear any sound when he closes the ears with his hands, he dies within a month. Again, if he sees his shadow going to the south, he dies within five days (Ib. 24ff, also *Mārk. P.* 43.28). According to the *Mārk P.* (43. 2ff) the following are the indications. A person who does not see the 'gods' path' (lightpath) in the sky, nor the Dhruva (North-pole star), nor the star of Śukra (Venus), the circle of the moon and the star called Arundhatī dies within a year. If one sees the disc of the sun devoid of the rays, but sees the fire surrounded with rays, he does not survive after eleven months. If a vulture, pigeon, or a crow or a blue bird that eats flesh, sits on the head, it is an indication of life only for six months thence. If a person gets hit by the line of crows or with the shower or dust, or sees his reflection awry (*anyathā*) he lives only for four or five months more (Ib 8, 9). If a person sees lightning in the southern quarter in the clear sky, or sees the rain-bow at night, he dies within three months (Ib. 10). Just after bath if a person experiences, dryness at heart and feet, or feels dryness at throat when he drinks water, he may die within ten days (Ib. 13). At sun-rise if a female jackal cries and moves towards a person, the latter is sure to die immediately (Ib. 21). A person is at the end of his life, if his nose gets curved or if

his ears droop and get erect (*Karṇayor namanonnatī*), or if his left eye drips (Ib. 25). If the mouth gets red, and the tongue has darkness, a wise man should suppose that death is approaching (Ib. 26). The *Śiva P.* (V.25.9ff) adds the following indications. If a person experiences his body suddenly, without any cognisable reason, to go whitish, he should understand his death to be within six months. If there is the sudden stoppage of work (*stambha*) of the mouth, ears, the eyes and the tongue (indications of paralysis), death comes within six months (Ib. 10). The same is true if he does not hear any sound quickly (Ib. 11), also when he does not see the light of the sun, moon and fire (Ib. 12). If his left hand gets tremor for seven days he lives only for a month thence. If one does not see reflection in the water, oil or liquid ghee, he dies in six months (17-18); the same is the case if he sees his shadow without the head (see under "Ill omens" for more indications).

Death-indications from dreams are also noted. According to the *Mārk P.* (43.4ff) if a person sees in the dream gold or silver in his vomit or urine or excreta, he lives only for ten months thence. If he sees ghosts and corpses, or *gandharva-nagara* (illusory city), and golden trees, he lives only for nine months. If one sees himself seated, singing in a vehicle drawn by monkeys, or bears, to the south, he dies soon (Ib. 15).[2] The person who is led in his dream by a woman, laughing and singing and wearing a red and black garment, he also soon dies (Ib. 16=*Sk. P.* I.2.55.74-75).[3] If one sees in dream a strong naked Jain or Buddhist mendicant (*nagnam kṣapaṇakam*) laughing and prattling, he is to die soon. Seeing oneself merged into a sea of mud upto the head is the sign of death (*Mārk. P.* 43.18). Other indications in dream are seeing hair strewn about, embers, ashes, serpents (probably indicative of the cremation ground) and a dry river, which indicate death prior to the eleventh day (Ib. 19). Going to the south in a vehicle drawn by the camels and asses (Ib. 27). Falling in a hole and it suddenly closing up indicates death (Ib. 29); entering fire in dream, but not coming out of it, or entering water but not emerging therefrom indicates death (Ib. 31). The *Sk. P.* (I.2.55.74ff) notes these and adds, falling into cow-dung, being beaten by cruel men, with stones and weapons (Ib. 75ff). Some other indications are from the waking conditions (Ib. 80ff); not being able to discern the smell or a light, vomitting fire at night (Ib. 80[cd] *vamatyagnim tathā niśi*-in dream ?); not being able to see one's

reflection in other's eyes; seeing at night the rain-bow (see above from another text, *Mārk. P.* 43).

In the *Śiva P.* (V. 25), in the conversation of Śiva and Pārvatī, there is recorded a unique method of divination about death. Śiva is represented as telling Pārvatī that for a person who knows the gait of time, there are indications in the palms. The hands of a person (who is seriously ill) should be washed with milk and then smeared with lac-dye; adorning the hands with various unguents and flowers one should search for the evil and auspicious indications. Starting from the little finger and upto the thumb, on the three parts of the fingers of both hands, one should indicate the *tithis pratipadā* etc. The person should be asked to form his palms like the *sampuṭa* (half joint, and forming a half opening) and face the east. He should mutter the *mantra* with the nine syllables[4] for one hundred eight times. This way should be followed for the two halfs of a month; and on every *parva*, the lines should be examined. The *tithi* (indicated on the hand) which shows a serpentine line, should be supposed to be the day of death, may be in the bright half or the dark-half (Ib.30-36). Yet another method mentioned by the same text is "the time-symptoms from the sound" ; and it is further termed 'Vāmācāragati' ("the left-ward gait" of the breaths) ; and the persons who try this divination are termed 'Kāla-vedins' ("knowers of time") and 'prāṇavedins' ("knowers of the vital breaths") (Ib.V.25.37-43). If the various five *nāḍīs—iḍā* etc. carry the breaths, the person dies within a year ; also if the breaths go out and in with a ten-measure, he lives for one year; the same if fifteen in the measure (further details are given; Ib. 44-74 ; see also *Liṅga P.* I.91.2ff).

Other beliefs regarding death obtain. It is stated that after death the soul has to cross the river Vaitaraṇī. Now, if a cow is gifted away at the advent of death the soul can catch the tail of the cow and cross the Vaitaraṇī (*Sk.P.* VI.26.59).[5] According to the *Garuḍa P.* (II. 21.23-25) at death the vital breath leaves from any of the nine openings or the pores of hair on the body, or from the aperture of the palate. But in the case of the sinful persons the vital breath goes through the *apāna* (anus).

The *Sk. P.* (II.4.11.2ff) mentions a vow called '*Yamadvitīyā*' to ward off death. It falls on the second day of the bright half of the month of Kārttika (also for Yamadvitīyā see under "Festivities").

The *Brahmavai P.* describes death as follows: (Brahmakhaṇḍa 15.23-24). He is a phase of the god Nārāyaṇa, terrible to look at and having the brilliance of the sun of the hot season. He has six mouths, sixteen arms and twentyfour eyes and six feet. He is black in complexion and wears a red garment. His daughter is also mentioned, black in complexion, wearing red garments, having six arms, but of a smiling countenance, and kind nature (Ib.22 *sasmitām ṣaḍbhujām śāntām dayāyuktām mahāsatīm*). She is said to have sixtyfour sons (Ib. *catuḥṣaṣṭisutānvitām*).

A ritual to ward off death is called *mṛtyuñjayavidhi*. According to the *Liṅga P.* (II.53.2-4) in this rite the god of death is to be propitiated by the offering of cooked rice, mixed with edible oil, or clarified ghee, or milk or even with lotuses, the *dūrvā*-grass smeared with honey and cow's milk.

1. *Mārk P.* 43.4

   वान्ते मूत्रपुरीषे च यः स्वर्णं रजतं तथा ।
   प्रत्यक्षं कुरुते स्वप्ने जीवेत् स दशमासिकम् ।।

2. Ib. 15

   ऋक्षवानरयानस्थो गायन् यो दक्षिणां दिशम् ।
   स्वप्ने याति तस्यापि न मृत्युः कालमिच्छति ।।

3. *Mārk P.* 43.16=*Sk.P.*I.2.54.74

   रक्तकृष्णाम्बरधरा गायन्ती हसती च यम् ।
   दक्षिणाशान्नयेन्नारी स्वप्ने सोऽपि न जीवति ।।

4. Ib.

   ॐ श्री नाराणाय नमः

5. *Sk. P.* V. 26.59

   मृत्युकाले समुत्पन्ने धेनुं यच्छति ये नराः ।
   तस्या लाङ्गूलमाश्रित्य तारयन्ति सुखेन च ।।

*Delivery* (and Delivery-room): There are various beliefs about the period of conceptional delivery. According to the *Varāha P.* (96.40) the multitude of evil female-powers produced by Cāmuṇḍā, the power of Rudra-Śiva, asked for food as soon as they were created. Cāmuṇḍā allowed them various types of persons as food; among them are women in delivery and newly born-babes: A woman, who, in conception, wears the garment of another woman, and if she even touches that another woman the latter is destined to be food for these cruel powers. Some others of these cruel ones take their victims from the delivery rooms, entering by holes and crevices. Some others may take away the new babes; and apart from delivery rooms, these powers are allowed to possess (pregnant) women who weep alone and are forlorn at such places as their own home, at a religious place, at a tank or in a garden (Ib.43).[1] According to the *Sk. P.* (VI. 88.43-51), if women with foetus sleep at the (evening) twilights, their foetus will be attacked by these evil female powers,[2] (the *mātṛs* who are said to have defeated the Yavanas and asked the goddess Ambāvṛddhā for food as a reward). Pregnant women who stand (alone) at the cross-roads or where three roads meet shall see their foetus taken away by evil powers. Also the same is the fate of the foetus of those who roam about and even sleep without washing their hands and mouth after meals (Ib. 45[a] *ucchiṣṭā yāḥ prasarpanti*). Where in the delivery-room there is found half-left food, the child there is the 'food' of the evil powers. A newly-born child for whom there was no ritual of keeping awake on the sixth day performed (*ṣaṣṭhī-jāgaraḥ*) becomes a prey of the evil female powers (Ib. 47). Likewise where in the delivery room the perpetual fire goes out, the child is eaten away by these powers. If the delivery-room is devoid of auspicious things (Ib. 49[a] *māṅgalyaiḥ samparityaktam*), the child is taken away by them. All children who sleep in the evening twilight in lonely places (*ākāśadeśagāḥ*) are taken away by these powers. A child for whom an auspicious ritual is not performed on the day of the previous year-end, at his birth-day, loses a part of his body to the evil powers.[3] Similar beliefs are recorded also by the *Mārk P.* (51.105-107). It mentions the evil power Jātahāriṇī ("the usurper of the new-born"); she is described as terrible and human flesh-eater. She frequents delivery-rooms that are devoid of fire and water, and which are not properly incensed, which have no lamp, weapon, pestle, ashes and mustard seed. Hence these things should be kept in the delivery room. This evil power takes away the newly-born babe and

places her own in its place; for, she can deliver in a moment.[4] The *Brahmāṇḍa P.* (I. 2.27.114) says that to guard the delivery-room from evil powers, ashes should be placed in it. Ashes are also regarded as the semen of Śiva (see under "Ashes").

For safe delivery a woman in pregnancy is asked to 'hold'[5] the *mantras* from the 'Vaiṣṇavī lore' (*Sk. P.* I.2.62.57, see under "Lore"). The *Sk. P.* (VI. 36.7) mentions that the *garbhopaniṣad* (the *mantras* that facilitate foetus) should be muttered at the place called Citreśvarapīṭha (Hāṭakeśvara). It is said that, even if the mutterer's wife is barren, she would produce a son. About the desire in pregnancy (*dauhṛda* or *dohada*) *Sk. P.* (V. 3.159.38) says, that the desire of the woman in pregnancy must be satisfied; for, if it is not satisfied, the foetus may develop a defect, and it may even become life-less.[6]

There are instances of delayed or premature delivery, the purpose whereof appears to extol the birth, or support the divinity, or abnormality of later behaviour. Thus Durvāsas is said to have fallen out from his mother's womb within a week, as he was angry (*Mārk P.* 17.8[ab] *saptāhāt pracyuto mātur udarāt kupito yataḥ*). Dama, the son of Nariṣyanta and Indrasenā stayed in his mother's womb for nine years (*Garuḍa P.* 134.2[cd] *nava varṣāṇi jaṭhare sthitvā..*). In the case of one Manti his wife held the child for four years before it was born (*Sk. P.* I. 2.40.4ff). In the case of Suvarcas, the wife of Dadhīci, it is said she entered the roots of the Aśvattha tree and cut open her womb; the foetus from Dadhīci came out; it was an incarnation of Rudra; he was the renowned sage Pippalāda (*Sk. P.* I. 1.17.10-11).[7] According to *Śiva P.* (III. 24.45) she opened the womb with a stone. The motif is to be seen in the account of Tārā, the wife of Bṛhaspati. She was carried away by the moon-god; and from him she got pregnant. When she came back to her husband, Bṛahaspati, the latter was angry, when he knew that she was with the foetus from the moon-god, and asked her to abandon it. Thereupon she took a reed and, with the help of it, took out the foetus (*Brahma P.* 9.26-27).[8] According to another account Vyāsa married the daughter of Jābāli. The latter conceived from him; but even after twelve years after conception the foetus did not come out. But, when Kṛṣṇa came there, it came out. It was a male child; and Kṛṣṇa named him Śuka (*Sk. P.* VI.147.10ff, see under "Vyāsa" also).[9] According to the *Liṅga P.* (I.69.20-13) Śvaphalka married the daughter

of the king of Kāśī, named Gāndinī. She is said to have been born after a long time. When she was in the womb, her father, the king of Kāśī entreated upon the foetus to be born soon (Ib. 22[a] *jāyasva śīghram bhadram te..*). She replied from the womb that, if for three years continuously he would give daily one cow to a brāhmaṇa, she would come out. Abortion is also mentioned. Thus at the *Padma P.* (Bhūmikhaṇḍa 51.1ff) it is stated that Padmāvatī, the wife of Ugrasena, was seduced by the demon Gobhila. She conceived, but tried to get rid of the foetus. She enquired about the medicines for abortions (Ib. 15) *auṣadhīm pṛcchate sā tu garbhapātasya sarvataḥ*). After a long time, when she could not ged rid of the foetus, she delivered a male child. He was Kamsa (cf. also Ib. Uttarakhaṇḍa 210.70 where Brahmā tells Nārada about the medicine for abortion, *garbhapātakaram dāruṇam auṣadham*). The delivery room is believed to be infested by many evil powers. There are various *taboos* for a pregnant woman, one such being that she should not wear a garment worn by another person—male or female (*Padma P.* sṛṣṭikhaṇḍa 26.107). Many female evil powers are believed to be ready to snatch away the new-born. (see under "Evil powers"). The actual act to be performed at delivery is the cutting of the umbilical cord. It is recorded in the *Brahmavai P.* (Śrīkṛṣṇa khaṇḍa 9.49) that when Rohiṇī gave birth to a male child, the *dhātrī* (the would be foster-mother) cut the 'cord' and gave bath to the child, with cold water (also Ib. 60[cd] *dhātrī tam snāpayāmāsa śītatoyena bālakam*). (For bath as aid to delivery, see under "Bath").

1. *Varāha P.* 96.43. The evil powers are told

गृहे क्षेत्रे तडागेषु वाप्युद्यानेषु चैव हि ।
अन्यचित्ता रुदन्त्यो याः स्त्रियस्तिष्ठन्ति नित्यशः ।
तासाँ शरीराण्याविश्य काञ्चित्तृप्तिमवाप्स्यथ ।।

2. *Sk. P.* VI.88.43

मर्त्यलोकेऽत्र या नार्यो गर्भवत्यः स्वपन्ति च ।
संध्याकालप्रकाशे च तासां गर्भोऽस्तु वो द्रुतम् ।।

3. *ibid.* 51

यस्य जन्मदिने प्राप्ते वर्षान्ते क्रियते न च ।
मांगल्यं तस्य यद्गात्रं तद्युष्माकं प्रकल्पितम् ।।

4. *Mārk. P.* 51.105

अगन्याम्बुशून्ये च तथा विधूपे सूतिकागृहे ।
अदीपशस्त्रमुसले भूतिसर्षपवर्जिते ॥

Ib. 106

अनुप्रविश्य सा जातमपहृत्यात्मसंभवम् ।
क्षणप्रसविनी बालं तत्रैवोत्सृजते द्विज ॥

Ib. 107

सा जातहारिणी नाम सुघोरा पिशितानना ।
तस्मात्संरक्षणं कार्यं यत्नतः सूतिकागृहे ॥

For such beliefs see also *Padma P.* Sṛṣṭikhaṇḍa 26.107.

5. Probably this refers to a talisman or an armlet worn; for the women being uninitiated in *mantras*, generally, could not mutter the *mantras*.

6. *Sk. P.* V. 3.159.38

दौहृदस्याप्रदानेन गर्भो दोषत्वमाप्नुयात् ।
वैरूप्यं मरणं वापि तस्मात्कार्यं प्रियं स्त्रियाः ॥

7. *Sk. P.* I.1.17.10[cd]

प्रविश्याश्वत्थमूले सा स्वोदरं दारयत्तदा ।

Ib. 11.

निर्गतो जठराद्गर्भो दधीचस्य महात्मनः ।
साक्षाद्रुद्रावतारोऽसौ पिप्पलादो महाप्रभः ॥

Pippalāda is mentioned in *Mb.*, Śānti 47.9; but the legend is absent. Elsewhere Gabhasti comes as the wife of Dadhīca (i); see under Dadhīca.

8. *Brahma P.* 9.27[ab]

इषीकास्तम्बमासाद्य गर्भं सा चोत्ससर्ज ह ।

9. *Sk. P.* IV. 15.42[ab]

At *Mb*. Śuka is born from the semen of Vyāsa that fell at the sight of the nymph Ghṛtācī. (Śānti 324.19). It is symbolic of sacrificial birth. The present episode is absent there.

*Demons Demonology* : (A) *General*—Demons are given a class-name Dānava, from Danu or Dānu said to be their father or mother (cf. *ṚV*.I. 32.9). The family of Danu is described in a whole chapter at the *Brahmāṇḍa P.* (II.3.6.). Demons are termed Rākṣasas and *Asuras* also. The latter word does not have a demoniac sense in the *ṚV*; but later on it gained the vile sense. Constant fight between the host of the demons and the gods is an interesting motif of the Hindu mythology. The demons are spoken of as a group, and they are also individually referred to. They are said to have been vanquished by the gods; but some hid themselves in the water of the ocean, whence they began to trouble the people. They are Tāraka, Kamalākṣa, Kāladamṣṭra, Parāvasu and Virocana (*Matsya P.* 60.3-4). The *Matsya P.* (125.8-25) mentions the *yātudhānas* among demons. The names of the *yātudhānas* are mentioned as follows : Rathantara, Gramaṇī, Rathakṛt, Pauruṣeya and Badha.[1] Now these *yātudhānas* reside in the sun in the months called Śuci and Śukra (Jyeṣtha-Āṣāḍha—July-August). Then the *yātudhāna* named Heti ("deadly weapon") and Vyāghra ("tiger") stay in the sun in the month called Nabhasya (Ib. 12; Bhādrapada, roughly September) and Nabhasaura (Śrāvaṇa=August-September). Then there are Cāra and Vāta; they stay in the sun in the month of Tviṣa and Ūrja (16; Āśvina and Kārttika=October-November). Vidyut (lightning) and Sūrya (the sun) are also the *yātudhānas*; they stay in the sun in the month of Saha (Mārgaśirṣa=November or December-beginning) and Sahasya (Ib. 20, Pauṣa=about January). Thus, these two stay in the solar orb even in the winter season (Ib. 21); and the demon (*rakṣaḥ*) called Brahmopeta and Yajñopeta, ("endowed with the vedic rite" and "endowed with sacrifice"), also Heti and Praheti (four in all in a group) stay in the sun in the Madhu-Mādhava months (Ib. 25, *i.e.* in the months of Māgha—Phālguna, Caitra and Vaiśākha; *i.e.* February=May, the period of the summer season).

There is a variety of demons called *Brahmarākṣasa*, who are said to be formed from persons who have lost favour with the sages. Those of the three *varṇas* (*i e.* Kṣatriya, Vaiśya and Śūdra) who blame the Brāhmaṇas also form this variety. Those who commit sin against women and defile their chastity also fall in this class (*Vāmana P. Sarom.* 19.33-35). The food for these demons is that food wherein hair falls, whatever is half-left from eating or that in which an insect has fallen

(Ib.37-38). A person who takes food with his head wrapped (*veṣṭitaśirāḥ*), or with his face to the south, or with his boots on, actually feeds the demons (and not himself). Also if food is not encircled, or not placed on a circle (*maṇḍalena vivarjitam*) it goes to the demons (*Sk. P.* IV. 40.133-134). The demons named Rakṣas is said to have been produced from Kaśyapa and Khaśā; he was born at the first twilight (*pūrvasyām sandhyāyām*) *i.e.* in the morning. His form is described as follows : He has three heads, three legs, black eyes, hair standing, yellowish beard, short body, mighty arms, coarse and loud voice, mouth reaching the ears,[2] thick nostrils, thick lips, eight jaw-teeth, crooked face, conic ears, tawny bulging eyes, having locks; he is double chinned (? "*dvandva-piṇḍaka*'), with prominent and spacious shoulders, he has a big nose, thin stomach, slender reddish neck, and long generative organ (*Brahmāṇḍa P.* II.3.7.38; 43ff). (This is a general description applicable to all demons also). When his elder brother, Yakṣa by name, was about to eat their mother, Khaśā, he prevented him saying, "You are the keeper of the welfare of the elders; protect your mother". At this moment Kaśyapa came along. Now, these two brothers got afraid of their approaching father; and re-entered the womb of their mother. Kaśyapa called them out; and out they came. Kaśyapa said to them, "With the touch of your hand, there will flow red streams all over, full of flesh and blood, as you desire. You will roam and eat at night; you will be the eater of gods and brāhmaṇas; and you will be strong at night, but weak by day" (Ib.-66).

According to an account in the *Sk. P.* (VI.104.2ff) demons from Laṅkā used to visit Hāṭakeśvara (in the Prabhāsa region) and used to devour human beings there. Then, being requested by the inhabitants, Kuśa, the son of Rāma, sent his messenger to Bibhīṣaṇa. The messenger could not go to Laṅkā as the *setu* (bridge) was broken. So he waited at the *setu*, where Bibhīṣaṇa used to come to visit the Śiva shrine at Rāmeśvara, every evening. When Bibhīṣana arrived, he told to the latter the message of Kuśa. Being angry, after knowing the episode, Bibhīṣaṇa cursed the demons to be *pretas* (corpses) and *Vyantaras* (spirits and ghosts). When they asked for pardon, Bibhīṣaṇa told them to meet Kuśa (Ib. 67). The latter told them what they should eat and how they should behave. Accordingly, when the sun enters the *Tulā* (Libra) zodiac they should reach the earth and roam till the zodiac *Vṛścika* (Scorpio) came. There they should eat and

harass those who do not perform *śrāddha* (the ritual of the manes) in the fortnight meant for the manes (*pitṛpakṣa*) in the dark half of Bhādrapada); they should take the form of various diseases and fevers of all types, and trouble those who did not offer gifts in the right way (Ib. 112-115).

Like the male demons, the female demons (*rākṣasīs*) also have a separate and important place (*cf.* also the evil powers at delivery ; see under "Delivery"). The *Matsya P.* (267.26ff) describes at length the offerings for the *rākṣasīs* : rice cooked with flesh (*māmsodanam*; like the modern *pulāv* in Hindi and Urdu), ghee and the filaments of a lotus (*padmakesara*) dipped in blood. This is the offering for the demoness called Carakī, and it is to be placed in the north-eastern quarter (Ib.27). Flesh-rice, blood and rice cooked with turmeric (*haridraudanam*) is to be offered in the south-east to Vidarī (Ib.28) ; curds-rice and blood mixed with pieces of bones and yellow-red offering of any other sort is to be offered to Pūtanā along with her demon companion (in the south-west ?) (Ib. 29) and to the Pāparākṣasī should be offered, wine and other spirits along with fish and flesh, in the north-west quarter (Ib.30). These offerings are said to be offered in the context of the newly constructed dwelling.

1. The *yātudhānas* are really magic-mongers (*yātu*-magic). They are known from the Rgvedic times; *cf. RV.* VII. 104 etc. रथन्तर is the name of a *sāman*; (land); Rathakṛt means "chariot-maker".

2. *Śaṅku-karṇa*; this is a general epithet for the demons. See Rām., *Araṇya.* IV.26, where the demons Virādha is said to be *śaṅku-karṇa*.

   तं मुक्तकण्ठं निष्पिष्य शङ्कुकर्णं महास्वनम् ।
   विराधं प्राक्षिपच्छ्वभ्रे नदन्तं भैरवस्वनम् ॥

   Incidentally, pit-burial (*śvabhra*) is said to be the usual method of demon-burial. *cf.* Rām. *loc.cit.* 22

   अवटे चापि मां राम प्रक्षिप्य कुशली व्रज ।
   रक्षसां गतसत्त्वानामेष धर्मः सनातनः ॥

   Ib. 23

   अवटे ये निधीयन्ते तेषां लोकाः सनातनाः ।

   cf. the structures called Dolmens; see *Indian Antiquary*, Vol. V, p. 159-160; also. 255-256.

(B) *Individual demons* :-

*Āḍi* : Āḍi was the son of the demon Andhaka (for Andhaka see below). He practised penance and sought from Brahmā death-lessness. But the latter said that death-lessness was impossible. He then requested Brahmā to grant him the boon that when Āḍi would see his form changed he would die, not till then.[1] This Brahmā granted. Āḍi, once, entered the abode of Śiva in the form of a snake, unnoticed by the guard called Vīraka. Having thus secured entry, he took the form of Umā and approached Śiva. Guilelessly, Śiva embraced this new Umā ; but soon he became suspicious and looked for some known body-mark of Umā, which was the sign of a lotus on her left side. Not finding it, he knew the trick of the demon, and smote him on his genital organ with a weapon called *vajra* (*Matsya P.* 155.12ff-37). The same account obtains at the *Sk. P.* (I.2.29.1ff-27), where, further, we are told that when Śiva had copulation with this 'Umā' (=Āḍi), the demon created strong spikes in 'his' vagina in a bid to kill Śiva (Ib.21)[2] in that act. Śiva did not understand what to do. But he understood the situation within a moment. He placed *raudrāstra* (the weapon called Raudra) in his organ and pressed hard, to satisfy the demon (in Umā's form). The result was that the demon roared pathetically and lost life (30-31).[3] This was due to the fact that the demon changed his form. The *Padma P.* (sṛṣṭikhaṇḍa 41.45-72) has the same account.[4]

1. *Matsya P.* 155.18$^{cd}$-19$^{ab}$

   रूपस्य परिवर्त्तो मे यदा स्यात्पद्मसंभव ।
   तदा मृत्युर्मम भवेद् अन्यथा त्वगरोह्यहम् ।।

   =*Sk. P.* I.2.29.15

2. *Sk. P.* I.2.29.21

   चक्रे भगान्तरे दैत्यो दन्तान्वज्रोपमान् दृढान् ।
   तीक्ष्णाग्रान् बुद्धिमोहेन गिरिशं हन्तुमुद्यतः ।।

3. Ib. 30$^{cd}$-31$^{ab}$

   मेढ्रे रौद्रास्त्रमाधाय चक्रे दैत्यमनोरथम् ।
   स रुदन्भैरवान् रावान् अवसादं गतोऽसुरः ।।

4. Āḍi and Baka are mentioned also elsewhere, as warring with each other; but they appear to be two tribes rather than individual demons.

*Andhaka* : Andhaka is said to have been born from the body of Śiva (*Vāmana P.* 44.50ff; Ib. Sarom. 27.3; *Kūrma P.* I.15.90 *śambhor deha-samudbhavaḥ*). He developed passion for his own mother, Pārvatī; and when Śiva was away he dashed to the mountain Mandara to abduct her (*ibid.* 125ff). But, he was defeated by Kālabhairava who was appointed to guard Pārvatī. Viṣṇu, who was also appointed for the same purpose also created a hundred goddesses and tried to get Andhaka killed through them. At every blood-drop of Andhaka many other Andhakas would spring. Ultimately he was forced to take to his heels (Ib. 137). But, again he returned. This time Rudra himself took him on the point of his trident (*triśūla*) and danced. Thereby Andhaka became free from the sin of running towards his mother, and ultimately praised Śiva (Ib. 168-200); and Pārvatī also accepted him as her son (Ib. 218). The *Vāmana P.* (*loc. cit.* 49) has it that Śiva purified him with the fire that arose from his eye, heating him for a thousand years, when Andhaka's blood was evaporated and his flesh and skin dried. Afterwards he praised Śiva and became the *gaṇapati* ("chief") called Bhṛṅgī (Ib. 72). At another place in the *Vām. P.* (*Sarom* 27.3ff), where this account appears, it is told that Śiva almost killed Andhaka with his lance; but ultimately, when the latter propitiated him, he was made the *gaṇādhipa* ("chief") named Bhṛṅgarīṭi (Ib. 5-6). It is also said that in his former birth Andhaka was the ill-famed king Vena (cf. Ib. 7,9; see under "Vena"). The account of Andhaka's desire for Pārvatī and the fight occurs also at the *Matsya P.* (178.2-39). There is a detail added. Viṣṇu is said to have created the goddess called Śuṣkarevatī ("the dried up Revatī"), who drank the blood of all the Andhakas produced from the body of the main Andhaka (Ib. 36). The original Andhaka was taken by Śiva on the tip of his lance (38-39);[1] the rest of the account tells of his humiliation and pardon by Śiva. At the *Śiva P.* (II. 44.5ff) where we have practically the same account, it is added that Viṣṇu himself took the form of a terrible woman and drank the blood of Andhaka (Ib. 33-34). The point of the blood-drops creating many Andhakas is prominent in the *Śiva P.* account, and also at *Varāha P.* (27.26) where the account occurs (6-39). In the *Śiva* and the *Varāha P.*, Andhaka is said to have propitiated Brahmā—who gave him the boon of deathlessness. The *Sk. P.* (VI. 151.39ff) adds that when Śiva took Andhaka on to the tip of his lance, Andhaka said—"If a votive plaque depicting my body fixed on your lance-tip, is prepared by anybody and offered to you (to Śiva), he should be relieved from the wordly life by you"

(Ib. 39-40).[1] Śiva accepted the condition; and Andhaka sang the praise of Śiva. As he sang with a voice of the drone (*bhṛṅga*), he was named Bhṛṅgarīṭa by Śiva (Ib. 42).[2] The *Vāmana P.* (we have referred to two places from it earlier) at another place states that Gaurī (Pārvatī) became Śatarūpā *i.e.* having a hundred forms. Naturally Andhaka could not recognize the original Gaurī. Now, these hundred women pounded him (*Kuṭṭitaḥ*); and he was sent to Pātāla (the nether world), where he met Prahlāda, the king of demons and the son of Hiraṇyakaśipu. He told him about his former birth. According to it, Andhaka is said to be the son of the demon Hiraṇyākṣa, who was first issueless, and who then propitiated Śiva. Śiva blessed him with a prepared son. Once Pārvatī closed all the three eyes of Śiva in sport. Everywhere darkness grew. From it arose a terrible creature thundering like a dark cloud. This was Andhaka, whom Śiva gave to Hiraṇyākṣa (*Vāmana P.* 33.18-47; 37.6-11).[3]

1. *Sk. P.* VI. 151.39

अनेनैव तु रूपेण शूलाग्रास्थितमत्तनुम् ।
यो मर्त्योऽर्चां प्रकृत्वा तं स्थापयिष्यति भूतले ।।

Ib. 40

तस्य मोक्षस्त्वया देयो मद्वाक्यात्सुरसत्तम ।

2. Ib. 42.

भृंगवद्रटनं यस्मात् तस्य श्रोत्र सुखावहम् ।
भृंगरीट इति प्रोक्तः ततः स त्रिपुरारिणा ।।

3. *Mb.* refers to Andhaka, Anuś 14.214-215; but gives no details.

*Bala :* One Bala is said to be the son of the demon Maya. He yawned and from his yawn were produced three women—Kāminī, Svairiṇī and Puṁścalī (all names indicative of free sexual indulgence). These women caught men and gave them to drink a juice called *hāṭaka*, which made them strong. The women then had prolonged sex with them (*Bhag. P.* V. 24.16).

The *Garuḍa P.* (I. 68.1.4) records that the demon Bala was fierce, yet he was duped by the gods. He performed a sacrifice, at which the gods

were invited. The gods asked a boon from him, which he granted. They asked him to part with his beasthood (Ib. 2, *paśutām yācitaḥ sa surair makhe*). The moment he parted with his beasthood, he was killed by the gods at the same sacrifice. But the act of truth and the sacrifice of Bala did not go in vain. The limbs of his body became the sources of gems (Ib. 4, *kāyasyāvayavāḥ sarve ratna-bījatvam ā yayuḥ*).[1] The *Padma P.* (Bhūmikhaṇḍa 22.10-40) mentions Bala as the son of Diti, killed by Indra as the former was performing the evening-*sandhyā* (propitiation of the sun by holy *mantras*) on the shore of the sea. A somewhat similar account appears at another place (Ib. Uttarakhaṇḍa, 6).

1. Bala is mentioned in *Mb.* Ādi 65.33, as an *asura* having Vikṣara, Vīra and Vṛtra as his brothers; all born from Kaśyapa and Danāyu. But this legend is absent.

*Bali*: Bali is associated with the legend of the churning of the ocean whence came out a variety of gems (see "Ocean"). It is said that, when earlier he took away the gems from heaven they fell into the sea. They had, hence, to be churned out (*Mātsya P.* 250-251; *Viṣṇu P.* I. 9). According to the *Sk. P.* (I. 1.18.53ff) he was a gambler in his previous birth. Once he won in a game and was carrying flowers, sandal etc. for a prostitute. As he was running to meet her, he faltered and fell down, with the result that the flowers, the sandal and other things fell down. But, the gambler said that the whole is dedicated to Śiva. Due to this virtue, he was made Indra for three *ghaṭikās*. Though he achieved the status of Indra he did not desire Indrāṇī, Indra's wife; on the contrary, he gifted the treasures of Indra to various sages. He gave Indra's elephant Airavata, to Agastya; the horse Uccaiḥśravas to Viśvāmitra; to Vasiṣṭha he gave the Kāmadhenu ("Desire-yielding cow"); the Cintāmaṇi ("Desire-fulfilling gem") to Gālava; and the Kalpataru to Kauṇḍinya. Due to these virtuous deeds he was born as the benevolent King of demons called Bali (Ib. 139). He was the son of Virocana and Suruci (*Ibid*). Further in the same *Purāṇa* we have the story of Viṣṇu going to Bali as a dwarf, Vāmana, and asking for alms. Being granted the desire the former asked space for three steps. Having traversed the two worlds (Earth and Heaven) with his two steps, Vāmana could not find room for the third step. So Garuḍa, Viṣṇu's vehicle-bird tied Bali with the fetters of Varuṇa (=serpents). At this juncture Vindhyāvalī, Bali's

wife, came forward and asked Vāmana (Viṣṇu, the dwarf)[1] to place the three steps, respectively, on her head, that of her husband and that of her son (*Sk. P.* I. 1.19.13ff). Pleased at this, Viṣṇu sent Bali to the region Sutala, and also assured him that he (Viṣṇu) would personally stay as his door-guard (Ib. 58). At another place in the same *Purāṇa* (II. 4.9.49ff) the legend occurs; and the three-day rule (not three *ghatikās* as noted above) was during the dark half of Āśvina, from the 13th to the 15th. This period is in Bali's name, and is a period of festivities, called Dīpotsava (Dīpāvalī; see under "Festivals"). Further on, at another place (Ib. II. 4.10.6ff) it is said that (at the end of this rule) on the first day of the bright half of Kārttika, he gave the entire wealth, including the earth, to Vāmana. Hence this day is known by his name, and is called Balipratipadā. One should take bath, applying oil, on this day, lest he should go to Naraka (see under "Naraka", note from *Mb.*).[2] The *Purāṇa* says that at night worship of Bali, the lord of the *daityas*, should be performed. On the ground, in a circle, the figure of Bali should be drawn with five colours, with all ornaments. The figure of Vindhyāvalī, his wife, should also be drawn. Other demons such as Kūṣmāṇḍa, Maya, Jambhoru, and Madhu should also be pictured (Ib. 38-40). The figure of Bali should be helmeted; it should have ear-rings and have two hands. It may be drawn in the house or in a sapcious shed (Ib. 41-42). The offerings should include flesh, wine and other things including *lehya* ("things to be licked such as pickles etc.") and *coṣya* ("to be sucked"; bone in curry etc.). At night there should be "keeping awake" (*jāgaraṇa*) and dance-music. People should worship him with flowers and fruits. It is also said, that those who would not worship Bali that night shall lose to Bali their virtue gained by Vedic rituals (*śrotriyo dharmaḥ*) (Ib. 47-50). The *Vāmana P.* (*Vām. P.* Sarom. 10) which gives the whole account says that to the question of Bali as to his sustenance in the Pātāla (not Sutala), Vāmana replies that all gifts given by people without proper rituals would go to Bali, and not to the person or god for whom they are meant. Likewise, sacrifices without *dakṣiṇā* would go to him, rituals devoid of water and *darbha* (-grass), and offerings without clarified butter will go to him (Ib. 78-80). He also mentions the festival *dīpa-pradāna*[3] (Dīpāvalī) in his name (as stated above in *Sk. P.*), which would be called Kaumudī (Ib. 65.57-60). At another place in the same *Purāṇa*, it is said that Bali built a temple for Viṣṇu. He and his wife kept it clean. Viṣṇu remained

at his door as protector, killing his enemies (Ib. I. 68.57-62). The three steps of Vāmana were taken when the moon was on the jyeṣṭhāmūla junction (Ib. 65.41).[4] A similar account of the dwarf (*Vāmana*) Viṣṇu defeating the demon Bāṣkali, with the trick of the gift of "three steps" occurs in the *Padma P.*[5] (Sṛṣṭikhaṇḍa 25.21-38). According to the *Nārada P.* (XI. 172-174), Śukra, the preceptor of Bali, sits at the beak of the jar, through which the water to conclude the gift has to fall, so that the gift should not be completed. Vāmana cleans the hole with a blade of grass; and Śukra's eye gets broken. The water flows readily. (see also *Brahma P.* 73).

1. The earliest mention of the dwarf=Viṣṇu comes in the *Śat. Br.* I. 2.5.5.वामनो ह विष्णुरास ।

2. The festival and the belief of bath on this day is current even this day in India.

3. This is the name at the ed. of Shri Ram Sarma, 1970; in the Kāsī ed. We have Dvārapratipadā, as the name.

4. See *Mb.* Vana. 272.63-69; account in short, Śānti 223; Anuś. 6.35; 90.20

5. *Mb.* Ādi 67.17.18 has the name as Bāṣkala; but the account is absent.

***Bāṇa*** : He was the son of Bali and was a devotee of Śiva. When gods complained to Śiva against him the latter burnt Bāṇa's city. As the city was burning, Bāṇa took the Śiva-*liṅga* on his head with devotion and came out of the city. Being pleased Śiva gave to Bāṇa the state of *gaṇapati* (*Kūrma P.* I.17.1-7 ; also *Matsya P.* 187-188). According to the *Śiva P.* (II, yuddhakhaṇḍa ; 52.2ff) Bāṇa pleased Śiva with his dance called *Tāṇḍava,* and said to Śiva, "what shall I do to my thousand hands, if there be no fight ?". Śiva rebuked him saying that when the latter's banner fell, without any reason, Bāṇa would face a fierce battle (13ff). Ultimately, Kṛṣṇa defeated him in battle, cutting off his hands (Ib.55.30ff). This was when Bāṇa, knowing that the grand-son of Kṛṣṇa, Aniruddha, secretly entered his palace to meet Uṣā, the daughter of Bāṇa, took him prisoner. (Ib.54.5ff).[1] According to the *Bhāg. P.* (X.62) Bāṇa played on music when Śiva performed the Taṇḍava dance.

1. According to *Mb.* his capital was Śoṇitapura; Sabhā, 38.29ff (southern), where the description is similar to the *Śiva P.* At *Harivaṃśa*, the name of the capital appears as Lohitapura.

*Barbarīka.* He is said to be the son of Ghaṭotkaca and Kāmakaṭaṅkaṭā (see under 'Kāmakaṭaṅkaṭā'), the daughter of Mura. It is said that he went to worship the goddess at Guptakṣetra, where he met Vijaya, a brāhmaṇa from Magadha who had mastered and regularly practised the Vaiṣṇavī lore. While Vijaya was engaged in his *sādhanā* of this lore, Barbarīka killed the demons and evil powers who came to obstruct the practice (*Sk. P.* I.2.chs.60-66 see under "sorcery"). Further, when he killed the demon Palāśin and freed the Nāgas, the nāga maidens expressed their desire to marry him; but he declined. He returned to Vijaya. The latter told him to take the ashes from the altar (see under "Ashes"), over which he was doing his *sādhanā*. Barbarīka took the ashes and obtained magical powers (Ib. 63.75ff). In another account, Barbarīka is said to have tested Bhīma, the Pāṇḍava, who entered the *Saṅgamatīrtha*, thirsty as he and his brothers were. Barbarīka, not knowing that Bhīma was his grand-father, reprimanded him for defiling the holy waters. Finally, both of them came to blows. Bhīma fell on the ground. When Barbarīka came to know that Bhīma was his grand-father (the father of his father, Ghaṭotkaca), he felt ashmed and wanted to end his life. But, the goddesses at the holy places told him that his death was to be accomplished at the hands of Kṛṣṇa, and that there was yet time for it. The goddesses also named him Caṇḍila, as he was about to perform the act, fit for Caṇḍikā (Ib. 64.2-66). At the war of the Pāṇḍavas and the Kauravas, he was on the side of the Pāṇḍavas. He went ahead attacking the Kauravas, asking the rest of the Pāṇḍavas to keep their weapons at rest! He fixed an arrow on his bow, filling the arrow with *sindūra* (zinc oxide) and ashes. Then he stretched the arrow with his mouth (*i.e.* teeth). At that moment *ashes* flew from his mouth whirl-winding to the Kauravas. The ashes entered the vitals of the soldiers of the enemy, except Kṛpa and Aśvatthāman. By this unusual and uncalled-for act of Barbarīka Kṛṣṇa was enraged. He released his disc at him and got his head cut. Then the goddesses came along and told all, that Barbarīka was, in his previous birth, a king of the Yakṣas called Sūryavarcas. Since he boasted that he alone could kill the demons on the earth, he was cursed by Brahmā that he would be killed by Kṛṣṇa (in his previous birth), saying that his head will be worshipped by all. After death Sūryavarcas was born as Barbarīka and again got his death at the hands of Kṛṣna. Now Barbarīka watched the battle of the Kaurvas, and the Pāṇḍavas from the mountain Meru. Kṛṣṇa told him, that the various diseases of

children such as from bile, cough and others like boils would vanish by the worship of Barbarīka's head. Kṛṣṇa also asked him to stay at the place called Dehīsthalī (Ib. 66.23ff-74-77, 113; Barbarīka-*stotra* is at 115). His worship is enjoined on the new-moon-day (*darśa*) of the mouth of Śrāvaṇa (about July end-August), on the dark thirteenth, with hundred lamps and food including *purīs* etc. (Ib.).[1]

1. A case of an evil power worshipped for general weal.

*Bāṣkali* : See under 'Bali' at the end.

*Bhaṇḍa* : After Madana was burnt to ashes by Śiva, a group-leader (*gaṇeśvara*) of Śiva called 'citra-karman' ('performer of wonderous deeds'' prepared the figure of a man from those ashes. Śiva saw the figure with the wonderful body and the figure at once got life. This new man was as handsome to look at as Madana himself. Now, Citrakarman embraced the child and taught him the '*śatarudriya*' *mantras* (which contain a hundred names of Śiva) and asked the child to praise Śiva thereby. The child did so and obtained a boon from Śiva. He asked that none should be able to nullify his weapons and missiles. Śiva agreed and gave him kingship for sixty thousand years. Seeing thus the creator called out, 'Bhaṇḍ Bhaṇḍ'. Hence he came to be known as Bhaṇḍa (*Brahmāṇḍa P.* II.4.11.30-37).[1] Earlier, it is said that he produced the demons Viśukra and Viṣāṅga from his right and left arms respectively; and insulted all gods. Finally the goddess Lalitā, who arose from the fire, killed him (Ib. II.4.10.79-80).

1. *Brahmāṇḍa P.* II. 4.11.37

एतद्दृष्ट्वा तु चरितं धाता भंडिति भंडिति ।
यदुवाच ततो नाम्ना भण्डो लोकेषु कथ्यते ॥

*cf.* Bhāṇḍotsava = vulgur words and actions at Holī. भण्ड् "to mock, to imitate."

*Damanaka* : This demon lived and roamed in the water of the sea. The lord (Viṣṇu) killed him drawing him out on the beach, taking the form of the fish. This event is said to have taken place on the 4th day

of the bright half of the month Madhu (Caitra; about April). As he fell in the grass, it became fragrant due to the touch of the lord. The grass came to be known by the name of the demon (=*damanaka*; *davaṇā* in Marathi). A garland of this grass is very deer to Viṣṇu, even though it be dried or is kept overnight; *Sk. P.* II.2.38.13-19).[1]

1. According to a Vedic account, the *Kuśa*-grass was produced from the body of Vṛtra as he fell dead in water--see *Śat. Br.* (I. 1.3.4-5).

*Dhundhu :* He was the son of Kaśyapa and Danu (*Vāmana P.* 52.13ff). Having propitiated Brahmā he acquired immunity from death at the hands of the gods. To be able to attain heaven he performed Horse-sacrifice at the bank of the Devika.[1] Worried, the gods approached Viṣṇu, who, then, approached the demon taking the form of a Vāmana, dwarf *brahmacārin* (*baṭu*). The demon granted the alms of three steps to this 'dwarf', who, accordingly, strode the two worlds in his two steps; and finding no place where the third step was to be placed, Viṣṇu jumped on the demon's back, assuming the shape of a huge mountain.[2] As he fell down upon the demon, a low-land (*gartā*) of 30,000 *yojanas* (yojana=4 krośas=8 miles) was created on the earth. Viṣṇu the dwarf threw the demon in that low land and filled it with sand (Ib. 87). Vāmana took the form of Kālindī and disappeared after throwing the demon in the "sandy ocean" (*sikatārṇava*) (Ib. 88). According to the *Brahma P.* Dhundhu was the son of Madhu (7.61). He was staying in "a sandy ocean" and used to trouble people. So, being requested by the Brāhmaṇa Uttaṅka, king Bṛhadaśva sent his son Kuvalāśva to kill the demon. The latter went with his sons and began to dig the "ocean of sand". As they dug on and on, fire began to shoot out from the mouth of Dhundhu, in which 97 sons of Kuvalāśva perished. Kuvalāśva now decided to finish the demon; but the latter now attacked him with gushes of subterranian water. But the king, being a *yogī*, drank off the whole speedy water with his *yoga* (Ib. 83) and also extinguished the fire. He killed the demon, who is described here as *udaka-rākṣasa* (Ib. 84). According to the *Brahmāṇḍa P.* (II.3.63.36ff) Dhundhu was the son of Madhu and was staying in the sandy ocean. With the wind of his breath dust used to be blown up rising to the sun and the earth would get tremors for seven days (Ib. 40).[4] (As in other accounts noted above). Kuvalāśva dug up the sandy ocean and subdued him. Hence he became known as

Dhundhumāra (Ib. 40-55). The same episode is recorded in the *Śiva P.* (V. 37.14-36). But, Kuvalāśva's father's name is given here as Yuvanāśva (and not Bṛhaḍaśva) and Dhundhu is said to be in the Western quarter (of India[5]) (Ib. 31 *diśam āśritya paścimām*). He is said to be constantly harassing the people through fire from his mouth and by the gushes of water. Here also he is termed '*udaka-rākṣasa*[6]. The same account occurs in the *Vāyu P.* (Uttarakhaṇḍa 26.31-58), which is closely similar to that in the *Brahma P.* (Also *Viṣṇu P.* IV. 2), (see also under ("Dwarf").

1. At *Mb.* this is said to be a holy water-place, dedicated to Śiva, ritual and bath at which gave the fruit of a Vedic sacrifice, Vana 82.102; Anuś. 25.9.

2. The motif has been borrowed from the story of Bali and Vāmana. At *Mb.* Vana 272. 63-69; (in the southern version the whole story is given-Sabhā 38.29ff).

3. *cf.* the story of the sons of Sagara, digging the earth to find the sacrificial horse—*Mb.* Vana 107.33; earlier account *Rām.* Bāla, 38-44.

4. *Brahmāṇḍa P.* II. 3.63.40

   तस्य निःश्वासवातेन रज उद्धूयते महत् ।
   आदित्यपथमावृत्य सप्ताहं भूमिकंपनम् ॥

5. The whole episode appears to be a mythification of acquiring water and the populization of the western shore, Kaccha—the Rann of Kaccha.

6. The account occurs at *Mb.* Vana 202.18; 204.2-32, where Dhundhu is the son of Madhu-Kaiṭabha. Both accounts together give an idea of reclamation or subduing a volcano; *cf.* Madhu's body-juice=Earth=*lava* ? For the earliest instance of this motif, *cf. Taitt. Br.* I.5.10.7, where the son of Prahrāda is likewise thrown; and a tank is created. Water from this tank is not to be drunk.

*Dūṣaṇa* : He was staying at the mountain named Ratnamāla. Due to the boon from Brahmā he treated the world contemptuously, troubled the brāhmaṇas and destroyed sacrifices. He advised the brāhmaṇas to abandon the worship of Śiva. Ultimately he was killed by Śiva in the Mahākālavana (*Śiva P.* IV.16.14ff).[1]

1. Obviously he is different from the Dūṣaṇa who stayed in Janasthāna according to the *Rāmāyana*.

*Gajāsura* : He was the son of the demon Mahiṣāsura. He pleased Brahmā by his austere penance and got from him the boon that he would be immune to death from men and women who have conquered their desire. But, after some time, he began to harass the people including the brāhmaṇas, and even the gods. The gods then solicited the help of Śiva who challenged Gajāsura in fight. During the fight the demon said to Śiva that it would be a boon to die at the hands of the latter; but if Śiva is pleased with him, he should wear his (Gajāsura's) hide, after purifying it with the trident and the fire. By another offshoot of the boon he asked Śiva to be named after the hide (*Kṛtti*), *Kṛttivāsāḥ* from that very day. Śiva blessed him saying that he would accept his condition and that a *liṅga* would be established at a place where the demon would fall. The *liṅga* would be named as *Kṛttivāseśvara*. Thus saying he killed the demon and wore his hide (*Śiva P*. yuddhakhaṇḍa 57.6-67;[1] the same account in the same verses occurs at *Sk.P*. IV. 68, esp. 20-25).

1. *Mb*. Śānti 20.12 faintly mentions that Gajāsura's hide was worn by Śiva.

*Guḍākeśa* : This demon is associated with the creation of copper. It is said that he propitiated Viṣṇu assuming the colour of copper, and asked as a boon that after his death at the latter's hand his flesh and marrow should form copper, and that the metal should be used for purification (*Varāha P*. 129.22-31).[1] Viṣṇu killed him on the 12th day of the bright half of Vaiśākha with his disc. Further it is said that his flesh became copper, his bones became gold, and other materials became silver, lead, tin, bell-metal and brass (Ib. 43; see under "Metals" also).[2]

1. *Varāha P*. 129.31

   चक्रेण पातितस्येतद् वसामांसानि किञ्चन ।
   ताम्रं नाम भवेद्देव पवित्रीकरणं शुभम् ॥

2. Ib. 43

   ताम्रं तु तन्मांसमसृक् सुवर्णमस्थीनि रूप्यं बहुधातवश्च ।
   रङ्गं च सीसं त्रपुधातुसंस्थं कांस्यं च रीतिश्च मलस्तु तेषाम् ॥

   *cf. Atharva V*. XI. 3.6

   श्याममयो अस्य मांसानि लोहितमस्य लोहितम् ।

*Hiraṇyaka* : Only the *Brahma P.* (103.4-7) mentions this demon; but nothing more about him is mentioned except that he was fierce and very strong. When a king, named Priyavrata was performing a Horse-sacrifice at the bank of the Gomatī, Hiraṇyaka came along. Seeing him the gods got scattered. Some went to heaven. Agni (the fire-god) entered the Śamī tree, Viṣṇu entered the Aśvattha tree, the sun entered the *Arka* tree, Śiva the *Vaṭa* tree (bunyan), Soma entered the *Palāsa* tree; and the other form of Agni (*havyavāhanaḥ*) entered the river Gaṅgā. The Aśvins caught the horse, and Yama turned into the crow. Now Vasiṣṭha came along with his 'stick' (magic wand ?) and controlled the demons.

*Hiraṇyakaśipu* : He practised severe penance in the cave of the mountain Mandarā, with eyes fixed to the sky and hands up, standing on the toes. He was offered a boon that none would kill him either by day or night, in and out of the house etc. (*Śiva P.* 43.10ff). He was killed at the hands of Viṣṇu who took the form of a lion (Ib. 26-39).[1] According to an account his mother Diti sat on a golden seat (*hiraṇya-kaśipu*), which was meant for the gods, through mistake, when she was pregnant. Hence he was so named (*Brahmāṇḍa P.* VIII. 5.7-12).

1. See *Mb.* Ādi. 65.17-18; the story of Prahlāda, his son, and his being killed at the hands of Viṣṇu-lion comes in the southern recension, Sabhā, after 38-29ff.

*Hiraṇyākṣa* : He was practising penance for getting a son. Śiva, pleased, offered him Andhaka, born from his perspiration (*Śiva P.* II, yuddhakhaṇḍa 42.28ff; see also under "Śiva"; "Andhaka"). Viṣṇu killed him, taking the form of a boar, and brought back the earth that was stolen and kept it in water (Ib. 41-46).

*Huṇḍa*[1] : According to the *Padma P.* (Bhūmikhaṇḍa 103. 1ff) this demon, who was the son of Vipracitti carried away Aśokasundarī, the daughter of Śiva and Pārvatī to his own region. Actually, it is said, Aśokasundarī was destined to marry the yet-unborn Nahuṣa. The demon tried to persuade her to marry him by saying that Nahuṣa would be younger than her, as he was yet to be born, and that it was not good to marry a younger man. He even assumed the form of woman to persuade her; but to no avail. Aśokasundarī ultimately got herself freed, and cursed him that he would be killed at the hands of Nahuṣa, the son of Āyus and Indumatī. Huṇḍa carried away Nahuṣa, as soon as the latter

was born, and ordered him to be killed; and cooked so that he (Huṇḍa) could eat the flesh. But the cook took pity on the child and took him to the hermitage of Vaṣiṣṭha. Later Nahuṣa killed Huṇḍa (Ib.).

1. The name is not commonly known; the *Mb.* (Bhīṣma 50.52-53) mentions a region named Huṇḍa, which, together, indicates the demon to be identified with a region. *cf.* Karṇāṭa, Jalandhara etc.

*Ilvala :* Ilvala and Vātāpi were two brothers. They used to kill brāhmaṇas after inviting them for meals. Ilvala would take the form of a goat, and as its flesh was eaten by the invitees, Vātāpi would call him out. Ilvala would then come out from the stomachs of the brāhmaṇas. The sage Agastya is said to have visited these demons; but when Vātāpi called Ilvala, he was already digested by Agastya (*Sk. P.* VII. 1.285.7ff; see under "Vātāpī", the account occurs even elsewhere, *Brahmāṇḍa P.* III.6.18-22).

*Jalandhara* : The account of the birth of Jalandhara is given (*Sk. P.* II.4.14.5ff) as follows. Once Indra and Bṛhaspati went to the abode of Śiva. There they saw a fierce man (who, in fact, was himself Rudra-Śiva) from whom they enquired about Śiva. But he did not speak, though he was asked repeatedly. Hence Indra stroke him with his bolt, whereby the throat of the man became blue, and the bolt of Indra turned to ashes. At this Rudra began to blaze with lustre through anger. Bṛhaspati now propitiated Śiva (who was, in fact, the man) and asked forgiveness for Indra. He then requested Śiva to withdraw his anger. That being impossible, Śiva cast it into the water of the ocean. There it assumed the form of a child. This child took Brahmā by his beard, as the latter looked at him with curiosity. Now as his beard was being shaken by the child, tears rolled out from his eyes and came on to the beard. As the child drew (*vidhṛtam*) out water (*jalam*) from the eyes of Brahmā, he was named 'Jalam-dhara'. Brahmā said that the child would be undefeatable by all but Śiva. He was further married to Vṛndā, the daughter of the demon Kālanemi (*Sk. P.* Ib.-27; see under "Vṛndā" for her account). Jalandhara is said to have fought with the gods, as they churned the ocean, which was his birth-place (Ib. II. 4.15.14ff). All was well, till Nārada praised before him the beauty of Pārvatī, whom, as he vouched, Jalandhara was worthy of possessing.[1] His passions aroused, the demon sent Rāhu as a messenger to Pārvatī

(Ib. ch.17,8ff; see under 'Rāhu'). Thereafter ensued a fight between Śiva and Jalandhara. The latter sent the Gāndharvī *māyā* ("the magic of the Gandharvas"=music) and held Śiva lured by the music. Then Jalandhara disguised himself as Śiva, went to Kailāsa and saw Pārvatī.[2] The moment he glanced at her, he emitted his semen, and became dull. Pārvati, realized the situation and disappeared. Jalandhara returned to the battle-field and employed another magic. He created an illusion, in which Śiva saw Pārvatī being killed by the demons Śumbha and Niśumbha, while she was bound to Jalandhara's chariot. But Śiva was enraged by this and cut the head of Jalandhara with the disc called Sudarśana.[3] Now the demon fell down and his lustre entered the body of Śiva. The *Śiva P.* (II, yuddhakhaṇḍa, 14.4ff) gives the same story of the birth of Jalandhara from the ocean. It adds that once he learnt about the beheading of Rāhu (Ib. Ch.15) and on knowing about the churning of the ocean, approached Indra to demand all the gems drawn from the ocean (his father). Indra did not agree; and Jalandhara now attacked the gods. But, *Śukrācārya* told him that the gods were invincible till they have in their possession the mountain Droṇa,[4] the medicinal herbs from which brought the dead gods back to life. So Jalandhara carried the mountain and placed it in the midst of the sea. Ultimately Nārada was sent by the gods to Jalandhara to dupe him. He went and told Jalandhara, that all his wealth was useless without Pārvatī as his wife, as she was the most beautiful woman in the world (Ch.16 and 17; the rest of the story further is the same as from *Sk. P.* above). According to the *Liṅga P.* (I.97.5.41) the flesh and the blood of Jalandhara got accumulated in a *Kuṇḍa* in the hall called Raurava. The account occurs also in the *Padma P.* (Uttara 99; 104; 105; also earlier 3.39-50; 4.16ff; 17.1-17).

1. *cf.* the story of the demons Vidala and Utpala, who were killed by Pārvatī with the ball, as they also played with her being infatuated with her beauty (*Śiva P.* II. 59.2-24).

2. For the same motif see under 'Vidala' below.

3. Actually this is a weapon of Viṣṇu; but sometimes there is an exchange of weapons; see under 'Jalodbhava' below.

4. A loan from the *Rāmāyaṇa* Yuddhakāṇḍa, where Hanumān is said to have brought this mountain to bring Laxmaṇa to life; however the *Rām.* does not mention Droṇagiri; it has only *oṣadhi-parvata* (see 74.31;-77) or *oṣadhi-saila*, (Ib. 82.28-32).

*Jalodbhava* ("Born of water") : This demon (like others of his type) got a boon from Brahmā that he should be without death by the weapons of the gods and the demons (*asuras*) in the battle; he should be immune to the curse of the sages and should be able to defeat the prowess of water and fire if cast in them. *Vām. P.* 55.21-25). Having obtained this boon, he began harassing the sages, gods and others. Being harassed by this demon all the gods resorted to Śiva, headed by Viṣṇu. Both Śiva and Viṣṇu exchanged their weapons. The demon entered the water of the river Viśālā. Viṣṇu and Śiva concealed themselves. Not seeing them the demon came out and climbed the mountain Himālaya. Immediately he was killed by the two.

*Kaiṭabha* : See under "Madhu-Kaiṭabha".

*Kālapṛṣṭha* : This demon is said to be the son of Brahmasuta. He propitiated Śiva and got a boon. According to it any person, may he be a demon, Gandharva or a god, will be turned to ashes the moment Kālapṛṣṭha placed his hand on the former's head. After he got the boon, he tried to try it on Śiva himself. Śiva took resort to Viṣṇu, who took the form of a beautiful maiden, and duped the demon to place his hand on his own head. The moment this happened, the demon was turned to ashes. (*Sk. P.* V.3.67.3-76)[1]

1. *cf.* the popular tale of Bhasmāsura, who, however, is not mentioned in any of the Sanskrit Purāṇas. The tales came in the Marathi *pothi, Śivalīlāmṛta,* 12.

*Kālakeli* (Var. r. Kalakala) : This demon is said to have been born from the right eye of Brahmā, and the demon Harva from his left, when tears dropped from his eyes dejected as he was with the thought of how to cause creation at the end of the Kalpa (*Sk. P.* V.2.48 2-5). As soon as they were born they ran to kill Brahmā. The latter approached Śiva at the Mahākālavana. The Śiva-liṅga, called Abhayeśvara, produced a flame, which burnt up the demons (Ib-7).

*Kāmakaṭaṅkaṭā* : This was a demoness, and was the daughter of the demon Mura. She fought with Viṣṇu, who discharged his disc towards her. But it was intercepted by another goddess called Kāmākhyā. She said to Viṣṇu that he should not kill Kāmakaṭaṅkaṭā, as

the latter was given the boon of death-lessness. She also told Kāmakaṭaṅkaṭā that she would become the daughter-in-law of Bhīma (the Pāṇḍava), the brother of Viṣṇu; hence she should respect the latter (*Sk. P.*I. 2.59.37-49). This daughter of Mura had a pre-condition for her marriage. According to it, she would marry a person who would render her without any answer for his questions, and would thus win her and would also be her real match in strength. Ghaṭotkaca, the son of Bhīma, went to Prāgjyotiṣa (near Assam), on hearing this condition, and asked her a question which she could not answer. Now she created many fearful demons and rushed towards Ghaṭotkaca to fight with him. These demons, however, were killed by Ghaṭotkaca just with the sound produced by the nails of the small finger and the thumb, whence came out double the number of demons of that produced by *Kāmakaṭaṅkaṭā*. Then the daughter of Mura, *i.e.* Kāmakaṭaṅkaṭā, herself fought with him, and being defeated, married him. Their son was named Barbarīka (Ib.60-61 ; Ch.60.37ff-62 ; see under "Barbarīka").

The question asked by Ghaṭotkaca was appended to a story told to her by him. According to the story, a man proposes to marry his own daughter, telling her that she, in reality, is the daughter of his neighbour. The girl, not knowing the fact, agrees to the marriage, and gives birth to a girl. Now, the question is—"Is this new girl the daughter or the grand-daughter of the man ?" (Ib.29ff).

*Kapālābharaṇa* : The account goes that in the Vindhya region, there lived a demon-couple named Trivakra and Suśīlā. They had no son. Once Suśīlā approached a sage, by name Śuci, being advised by her husband. The sage complied with her request. Śuci and Suśilā enjoyed for three days. Later Suśīlā gave birth to a son. This was Kapālābharaṇa. Later Indra is said to have killed him. (*Sk. P.* III.1.11.43ff).

*Karambha* : He was a brother of Rambha (see under "Mahiṣa", "Namara").

*Karkaṭī* (the Demoness) : She was born from Karkaṭa and Puṣkasī, and was married to Virādha, who was killed by Rāma (*Śiva. P.* IV.20.13ff). When Karkaṭī was widowed and stayed on the Vindhya mountain, Kumbhakarṇa, the brother of Rāvaṇa, went there and took her as

spouse. From him she got a son, who was named Bhīmāsura. Bhīmāsura was later killed by Śiva (see under "Śiva"-'Bhīmeśvara'-jyotirliṅga)[1].

1. According to the *yogavāsiṣṭha* (III. 68.84) she was a demoness residing in the Northern Himālayan region. She was also called Kandarā. She was called Karkaṭī, as she was the daughter of a demon having the shape of a Crab (*Karkaṭa*). She was also called Viṣūcikā ("Cholera"), which would indicate that she was the goddessof cholera. Thus she was believed to cause the disease, if not propitiated.

*Karṇāṭa* : This demon stayed in the sylvan region named Dharmāraṇya[1] (*Sk. P.* III.2.18.1ff). He was in the habit of spoiling conjugal union. Also, he attended marriages in the form of a brāhmaṇa ; but, having taken the couple away, he would throw them in the sky. Being harassed, the brāhmaṇas sought the help of the Mother-goddess called Śrī-mātā, who produced Mātaṅgī (a divine mother; actually Mātaṅgī is a lower caste) with eighteen hands, from her lustre. Śrī-mātā[2] was installed near a Nyagrodha tree (=the *Vaṭa*-tree). One of her weapons was the thorny (branch of the) jujube tree (*Kaṇṭakāḍhyā badarī*). Once, at the festive time of the marriage of Gaurī in the month of Caitra[3] (Ib.67ff), the demon Karṇāṭa arrived, and tried to carry away the couple. The goddess Mātaṅgī accosted him and engaged him in a fight. She swallowed him, but the demon escaped through her nostrils. Then she again caught him. This time she not only swallowed him, but also chewed him, and closed her mouth and nose. But, now the demon came out of her ear. As he came out of the ear (*Karṇa*), he came to be called Karṇāṭa ("the roamer through the ear") (Ib.98ff). Then the demon acquired a form that would be fair-complexioned for sixteen years, and asked Mātaṅgī to marry him. Mātaṅgī led him to her sister, Śyāmalā, who fought with the demon for three months and then killed him on the 3rd day of the dark half of the Māgha (about February) at noon (Ib.103-117).[4] But, the demon, while dying, said to the persons residing in the Dharmāraṇya, that if they wanted to be free from all calamities, and from all diseases, they should perform a *Vrata* (vow). A person should observe 'one meal vow' with corn that shoots up with three leaves, and especially with *mūlaka* (raddish), or using only sesame oil (*tila-taila*). This should be observed every year by the old and young and

even by children. Saying this, the demon went to the southern quarter and reached the sea, assuming a huge form, and giving his name to the country (Ib.166-177).[5]

1. See *Mb*. Vana. 82.46
2. *Sk. P.* III. 2.18-59[cd]

   न्यग्रोधस्य समीपे सा श्रीमाता संश्रिता तदा ।

   A clear case of tree-worship and a mother cult mixing together. In Maharashtra (India) the *mātā* is associated with the Margosa tree; and water carried to be poured on her idol has invariably a twig of Margosa in it. The custom is found also in South India.
3. This time is noted even today, when Gaurī is worshipped for a fortnight, with sweets etc. Another time is Bhādrapada, bright half—first three days.
4. *Sk. P.* III.2.18.117

   माघे कृष्णतृतीयायां धर्मारण्ये महारणे ।
   मध्याह्नसमये भूप कर्णाटाख्यो निपातितः ॥
5. Ib. 176

   विपुलं देहमासाद्य कर्णाटः स नराधिप ।
   स्वनाम्ना चैव तं देशं स्थापयामास चोत्तमम् ॥

*Kesari* : According to the *Sk. P.* (II.1.39.4ff) he was a demon (and not a Vānara) who got Añjanā as daughter through the favour of Śiva whom he propitiated. He got her married to a Vānara named Kesari.[1]

1. *cf. Mb.* Vana, 147.27. Here we have a different account. Kesarīn, here, is said to be the son of Śiva and Pārvatī, who had taken the forms of monkeys. Pārvati would not carry this monkey-son home. So, she gave it to the wind-god, who gave him to Añjanā.

*Kujṛmbha* : This demon stayed in the nether region (*rasātala*) in a pit (*garta*) at the bank of the river Nirvindhyā.[1] He had a pestle (*musala*) prepared by Tvaṣṭṛ; and it was named 'Sunanda'. The defect about it was that, it would become powerless at the touch of a woman; and this fact was known to the poor demon! Once he kidnapped Mudāvatī, the daughter of king-Vidūratha. Later Vatsapri, the son of Bhanandana, regained her and asked her to touch the pestle.

As she did it the *muṣala* of Kujṛmbha was useless. Mudāvatī married vatsapri (*Mārk. P.* 166.16ff).

1. This is a small river near Ujjayinī. *cf. Meghadūta* I.29.

*Kūṣmāṇḍa* : This demon was killed by Viṣṇu on the 9th of the bright half of the month of Kārttika. From the hair on his body were produced creepers that bore the cucumbers called *Kūṣmāṇḍa* (Kumhḍā in Hindi ; Marathi Kohḷā in Vidarbha, and 'red pumpkin' in the Bombay-Poona region). The gift of these cucumbers on this day is enjoined (*Sk. P.* II.4.31.2). At another place in the *Sk. P.* (VI. 206.76-77) the following account obtains, as regards the group of demons called Kuṣmāṇḍas. According to it the Viśvedevas wept because Indra had performed *Śrāddha* without them. Due to those tears, that overflew the earth, innumerable eggs (*aṇḍāni*) were created ; from them came out fierce creatures with black teeth, having conic ears (*śaṅkukarṇāḥ*) and having hair standing erect. They were *Kūṣmāṇḍas* (see also under "Food and Eatables"-'Kūṣmāṇḍa').

*Loha* : This demon is associated with the name of a place called Lohāṭigrāma, or Lohāṇa. The *Sk. P.* (I.2.65.91ff-95) states that Loha was a demon who tried to kill the Pāṇḍavas when they were resting with their weapons discarded. But the goddess of that place made the demon blind and thus saved the Pāṇḍavas. Where Loha was blinded, the place came to be called Lohāṇa.[1] Further it is said that the place where Loha would be killed by Kṛṣṇa would be known as Lohāṭigrāma (Ib.115-116). At another place Loha is said to have practised penance and won freedom from death from the god of death (*Sk. P.* III.3.29.5ff). With the war with the gods he was always fresh. Then there was a compromise, wherein it was settled that Brahmā, Viṣṇu and Śiva should stay with the demon in the Dharmāraṇya at Lohayaṣṭi-(*cf.* Lohāṭigrāma mentioned above-Lohayaṣṭi-Lohayaṭṭi-Loha-aṭṭi-Lohāṭṭi-Lohāṭi). It is further said that performing *piṇḍadāna* (*i.e.* the offering of rice-balls, or barley flour-balls to the manes) at Lohayaṣṭikā is beneficial, if done on 14th of the dark half or the new-moon-day (15th) of Bhādrapada (which marks the end of Pitṛpakṣa) (Ib.54-65). According to the *Bhaviṣya P.* (Uttarakhaṇḍa 138.35-36), when Loha was killed by the gods in battle, from the parts of his body iron was produced.

1. *Sk. P.* I. 2.65.95[ab]
अन्धो यत्र कृतो लोहो लोहाणाभिधया पुरम् ।

Lohāṇa appears to be the same place from Rājasthan, whence a caste is known as Lohāṇā. Loha is mentioned by *Mb.*, Sabhā 27.25 as a country conquered by Arjuna in the North.

*Madhu-Kaiṭabha :* These two demons were born of the ear-dirt of Viṣṇu. They darted to devour Brahmā; but the latter propitiated the goddess, who was born from the ears, mouth, nose, arms and the heart of Brahmā for the purpose of arousing Viṣṇu to vanquish these two demons. Viṣṇu awoke; and fought for many years with them. They asked a boon from Viṣṇu that he should kill them where there be no earth filled with water (where there will be no earth nor water). Viṣṇu took them on his laps and cut their heads with his disc. (*Mārk P.* 81.50-76, also *Padma P.* Sṛṣṭikhaṇḍa, 40).[1]

1. *Mb.* (southern) mentions the account, Sabhā 38, where it is also said that Viṣṇu had made them from clay. According to Śānti, 347.25-26, on the cosmic lotus that sprang from the navel of Viṣṇu fell two drops of water. They symbolized *rajas* and *tamas*. Viṣṇu looked at them; one came to be known as Madhu, the other Kaiṭabha.

*Mahiṣa* : According to the *Varāha P.* (95.3ff) he was born from Māhiṣmatī. The account states that a sage named Sindhu-dvīpa was practising penance in the city of Māhiṣmatī.[1] Once, Vipracitti's[2] daughter, Māhiṣmatī by name, came there along with her friends and tried to frighten the sage. So she took the form of a she buffalo. But, the sage knew her trick and cursed her to take that form for good. When she asked pardon for her wantonness, he said that she would regain her original form when she would give birth to a son in the same form. After some days, when he was taking bath at the Narmadā Sindhudvīpa saw a divine maiden (*deva-kanyā*, "daughter of a god") taking bath in the Narmadā, being naked; and his semen gushed out, which he collected in a stone-cup (16[cd] *śilā-droṇyām*). From it was born Mahiṣāsura, after Māhiṣmatī drank it, in the form of the she buffalo. Mahiṣāsura-mardinī, the goddess, came to be so called as she killed him. According to an account in the *Sk. P.* (VI.119.4ff) he was the son of the demon Hiraṇyākṣa. He always used to ride buffaloes. Once, not noticiug the sage Durvāsas who was in meditation, he passed by him; but the latter was hurt by the hoof of the buffalo. So

Durvāsas cursed him, "Be a buffalo (*mahiṣa*) yourself". When Mahiṣa actually became a buffalo, he requested Śukrācārya, the preceptor of the demons, to bring about the end of the curse. Śukrācārya advised him to worship Śiva at Hāṭakeśvara.[3] Mahiṣa did so and asked a boon from Śiva that he should cease to be the buffalo. Śiva said that the curse was unavoidable; but all joys, godly and demonly, would be enjoyed by him in the same form. He then asked for freedom from death. Śiva said that except for one woman, nobody would be able to kill him. (This woman was the goddess Kātyāyanī). He established a *liṅga* at Hāṭakeśvara. A bath at this place on the 14th day of the bright half of the month Mārgaśīrṣa saves a person from fear from ghosts and goblins (Ib.37). At another place in the *Sk. P.* (I.3(a)10.23ff), it is said that Mahiṣa assumed the form of an old man and approached Gaurī (—Kātyāyanī), who was practising penance near the hermitage of Gautama. When Gaurī changed her form to a furious one, he ran away being afraid. Then there ensued a fight between him and Gaurī (Ib.17), wherein Mahiṣa was killed. Gaurī saw a *liṅga* in his throat. Actually he was a Śiva-devotee in his former birth, but in this life he had swallowed the *liṅga*, being way-laid by the preachings of the *Kṣapaṇakas* (followers of the Buddhist faith; Ib. 85). According to the *Śiva P.* (V.46) Mahiṣa was the son of the demon Rambha and he was finally killed by the goddess Mahālakṣmī.[4] During the fight he changed too many forms (Ib.49-60). There is a different story of the birth of Mahiṣa at the *Vāmana P.* (18.42-61). According to it he was the son of Rambha, who was the brother of Karambha. Rambha propitiated the fire-god and obtained a boon that he should get a son who would conquer the three worlds. Rambha then went to the region of the Yakṣas, called Yakṣamālavaṭa, where he saw, among other beasts, a three-year old female buffalo. He invited her and both went to Pātāla, where Rambha expressed his desire to his kinsmen. They could not allow this queer marriage. So he came back to the Yakṣa-region. Here they united; and Mahiṣa was born.[5] (see under "Namara"). At another place in the *Sk. P.* (V.1.9.1ff) it is stated that when Śiva placed on the ground the skull of Brahmā that had stuck to his palm, his *gaṇas* were very happy, and made a joyous noise. Hearing it the demon Halāhala came along taking the form of a buffalo, and began threatening the *gaṇas*. To kill him the mother-goddesses came out from the skull; and they killed the buffalo-demon. (see also under "Holy places"-'Mahiṣa-tīrtha').

1. Māhiṣmatī is a city on the northern bank of the Narmadā. Now, it is a small place, called Maheśvara.

2. According to *Mb.* Ādi. 65.22 he was one of the four sons of Danu. He came to be known as Jarāsandha (Ib. 67.4).

3. A place in Saurashtra; obviously an old tale is fixed in for Śiva-elevation.

4. *cf.* The custom of sacrificing a he-buffalo to Durgā at the Daśarā festival from the 1st of the bright half to the 10th; on the 9th day falls the sacrifice.

5. According to *Mb.*, which does not give any details, at all, Mahiṣa was killed by Skanda Kārttikeya, Vana 231.96; Śalya 46.74.

*Mandeha* : A type of demons that are believed to try to devour the sun at sun-set every day; and every day they fight with the sun. (*Brahmāṇḍa P.* I. 2.21.110ff). According to the *Sk. P.* (I.2.38.17-19) the Mandehas try to eat the sun at sun-set every day. According to a curse given to them by Prajāpati they die every day yet their bodies are intact. When the twice-born brāhmaṇas etc.) throw at them the water consecrated by the *mantra* Gāyatrī at the time of the ritual at *sandhyā*, they get burnt.[1] The *Garuḍa P.* (I. 205.61-62) says that the Mandehas are three and a half crores in number; they try to eat the sun as he rises. A person who does not perform the *sandhyā* kills (helps kill) the sun; but they get burnt due to the water consecrated by the *mantra* (*Gāyatrī, sāvitrī, i.e. ṚV* III. 62.10), which is fire in (another) form.[2] The same account occurs at the *Viṣṇu P.* also (II.8.45ff.).

1. *Sk. P.* I. 2.38.17

संध्याकाले च मंदेहाः सूर्यमिच्छन्ति खादितुम् ।
प्रजापतिकृतः शापः तेषां फाल्गुन रक्षसाम् ॥

Ib. 18

अक्षयत्वं शरीराणां मरणं च दिने दिने ।
ततः सूर्यस्य तै युँद्धं भवत्यत्यन्तदारुणम् ॥

Ib. 19.

ततो गायत्रीपूतं यद् द्विजास्तोयं क्षिपन्ति च ।
तेन दह्यन्ति ते पापाः सन्ध्योपासनतः सदा ॥

2. *Garuḍa P.* I. 205.61

तिस्रः कोट्यर्धविज्ञेया मन्देहा नाम राक्षसाः ।
उदयन्तं दुरात्मानः सूर्यमिच्छन्ति खादितुम् ॥

Ib. 62

स हन्ति सूर्यं सन्ध्यायां नोपास्तिं कुरुते तु यः ।
दह्यन्ति मंत्रपूतेन तोयेनानलरूपिणा ॥

*Marka* : See under 'Śaṇḍa-Marka'.

*Mūka* : He is said to be a demon sent by Duryodhana, and came in the form of a boar (*Śiva P.* III.39.10 *saukaram rūpamāsthāya*). He came to the place where Arjuna was practising penance. Śiva took the form of a Bhīl to kill the demon. Arjuna also saw him and both released their arrows. Śiva's arrow struck him in the back, while that of Arjuna entered his mouth. The demon was killed (Ib.46).[1]

1. *cf. Mb.*, Vana 38.7; 39.16. Here only Arjuna is mentioned and it is said that the boar-demon wanted to attack him; for the motif of the purāṇa account, Ib. Vana 39 & 40, where Mūka is the boar-demon.

*Mura* : This demon was the son of Kaśyapa and Danu. He practised penance and won a boon from Brahmā that whomsoever he would touch should die. And then he challenged Indra to fight, but the latter ran away; and Mura got the kingdom of heaven. Once he came to the earth and saw the king Raghu at the river Śarayu and challenged him to a fight. But Vasiṣṭha, the preceptor of Raghu, asked him first to challenge Yama. He went to Yama who asked him to go to Viṣṇu as he was the most valorous (*Vām. P.* 34.30-48). So Mura went to the ocean of milk and challenged Viṣṇu. Viṣṇu asked him if he was afraid and why he was trembling. To show that he was not afraid Mura placed his hand on his own heart. At this moment Viṣṇu released his disc and cut Mura's head. (Ib. 35.74-76). According to an account that occurs at the *Bhāg. P.* (X.59.3ff) Mura was killed by Kṛṣṇa as he protected the city of Bhauma.[1] Another Mura, the son of Tālajaṅgha, had his capital at Candravatī. Once he defeated Viṣṇu, who, then, started sleeping in a cave near Badarikāśrama. When Mura went there,

Viṣṇu created a goddess by his magic power. This goddes skilled Mura. Pleased Viṣṇu named her Ekādaśī, who would destroy all sins (*Padma P.* Uttarakhaṇḍa, 36.50-80).

1. According to *Mb.* (southern) Sabhā, Mura was the guard at the city of Prāgjyotiṣpura, of Bhauma. He had erected round the entire city snares and spread obstacles. Kṛṣṇa cut all and also him. According to *Mb.* Sabhā 14.14 Mura was the name of a country.

*Namara* : (*Vām. P.* 18.42-66) : Once Mahiṣi, the wife of the demoniac buffalo called Rambha, was attacked in infatuation by another demoniac buffalo. She ran to her husband for protection. Rambha struck that buffalo; but the other one struck him back and Rambha was dead. Rambha and Karambha were brothers. His wife then sought the help of the Yakṣas, who protected her from the pursuing buffalo. But the buffalo, in infatuation fell in a lake and died. In the next birth he was born as a demon called Namara. Mahiṣī mounted the funeral pyre of her husband Rambha. Now, from the fire of pyre came out a demon; he was Raktabīja (Ib. 18.67-70; see also under "Mahiṣa").

*Namuci* : He (like other demons) was the son of Kaśyapa and Danu. Indra wanted to kill him with his bolt; but as the lord of the gods was approaching, Namuci entered the chariot of the sun (*Vām. P.* 29.4);[1] and hence Indra could not catch him. Hence Indra entered into a pact with him and gave a boon that he would be immune to death (Ib. 5). Namuci then came out of the chariot of the sun and entered the nether region getting merged in the waters. There he saw the sea-foam, which he took in his hands, saying, 'let me test the boon given by Indra', and therewith he smeared his mouth, ears, nose and other parts. In it Indra had already placed his bolt. With the bolt, the demon was struck and died[2] (Ib. 6-10).

1. *Vām. P.* 29.4

त्रिदिवेशं समायान्तं नमुचिस्तद्भयादथ ।
प्रविवेश रथं भानोः ततो नाशकदच्युतः ॥

Ib. 5[cd]

अवध्यत्वं वरं प्रादात् शस्त्रैरस्त्रैश्च नारद॥

2. Namuci is known from early times. *Mb.* Ādi. 65.22; Vana 25.10;292.4;168.81; another detail recorded in *Mb.* is that the head of Namuci ran after Indra, as the latter deceived him by duplicity in the boon-(śalya 43.37-38); the head got *mokṣa* by dipping in the confluence of the Aruṇā with the Sarasvatī (Ib. 43-45). Indra's talk with him (śānti, 226.4.33); he comes in the *ṚV*, nine times; once his head is said to be twisted by Indra, (V. 30.7); for the foam-motif-*ṚV* VIII. 14.13; but not the detail of his applying foam to his ears etc.

*Naraka*: He was the chief of Prāgjyotiṣapura (a part of modern Assam). He was known also as Bhauma. It is said that he harrassed the gods and men and abducted their daughters and wives. Being distressed, Indra is said to have approached Kṛṣṇa and told him that Naraka took away Pracetasa's umbrella that showered water (*Brahma P.* 202.8ff ; 10) ; also he usurped the divine ear-rings of his (Indra's) mother that oozed, nectar (Ib.11). Kṛṣṇa then killed Naraka. He is said to be the son of the earth born from Viṣṇu in his boar-form. (see also Ib.219.114-115)[2]. The account of the death of Naraka is associated with the importance of Naraka-caturdaśī, in the context of of Dīpāvalī (see under "Festivals" ; *Padma P.* 76.67ff).

1. *Brahma P.* 202.10

छत्रं यत्सलिलस्रावि तज्जहार प्रचेतसः ।

2. Naraka is mentioned by *Mb.* Ādi. 65.28, where he is said to be the son of Danu. At sabhā (38.29ff) in the southern recension he is said to be known as Bhauma, as he was born of the earth (Bhūmi). He stayed under the earth in a *liṅga*-image. The *Mb.* (southern) gives many interesting details of his kingdom and protective measures. His commanders were Hayagrīva, Niśumha, Mura and Pañcajana, according to it. His son is said to be Bhagadatta (Droṇa, 29.30-36). Naraka is mentioned also as the name of the country, ruled by Bhagadatta. *Mb.* Sabhā 14.14.

*Niśumbha* : The *Mārk P.* (89.32-34)[1] refers to his fight with Caṇḍikā. The latter smote him with her spear ; but from his heart, which was cut open by the spear, was born another. Cāmuṇḍā cut his head. He is generally mentioned with Śumbha, his brother.

1 *cf. Mb.* (southern) Sabhā 38.29ff.

*Pulaka* : Only the *Sk. P.* (I.3.13.13ff) relates the story of this demon and associates it with the creation of musk. It says that the demon Pulaka roamed in the form of a deer endowed with fragrance due to the blessing of Śiva, so Śiva tells Pārvatī. But, with the help of the fragrance he began to lure ladies of all species. The gods resorted to Śiva and told him the viles of Pulaka. Śiva, then, commanded Pulaka to abandon his body. The latter said that he would do so on one condition. The condition was that Śiva should bear onto his body the fragrance from his body, and that it should be so named. The condition was accepted, and it was decided that the fragrant-substance, the perspiration of Pulaka, called *mṛgamada*, would be borne by all and that it would be the enhancer of the love-decoration. (Ib.-21)[1].

1. *Sk. P.* I. 3.13.18

पुलकस्वेद्जातो हि सदा प्रख्यायतां तव ।
अयं मृगमदो लोके शृङ्गाररसवर्धनः ॥

*Rāhu* : He was sent by the demon-chief Jalandhara to Śiva saying that Śiva could not please Pārvatī, he being a crematory-dweller and naked, while Pārvatī was the gem among women ; so she should be sent to Jalandhara. When he said thus, from the centre of the head of Śiva in between the two eye-brows was produced a mighty person. He ran towards Rāhu and threw him into the sky. This happened at the place called Barbara (*barbare sthale*) ; hence he came to be known as Barbaroddhūta (*Sk. P.* II.4.17.18-32 ; *Padma P.* Uttara, 19 ; see also under 'Jalandhara' ; also under "Planets"). He is said to be the son of Simhikā through Kaśyapa (*Padma P.* Sṛṣṭikhaṇḍa 40). He is also said to be the son of Simhikā through Vipracitti (*Brahmāṇḍa P.* III-3.18-20 ; *Bhāg. P.* VI.6.37)[1].

1. *cf. Mb.* Ādi. 65.31 where he is said to have been born of Simhikā by Kaśyapa. His head was cut by Viṣṇu at the drinking of nectar after the churning of the ocean (Ib. 19.4-6;9).

*Raktabīja :* An invincible demon. Every drop of his blood produced a fresh Raktabīja. So the goddess Kauśikī asked Keśinī (=Cāmuṇḍā) to drink up his blood. She did so ; and the demon became powerless,

and was easily killed (*Vām. P.* 30.26-30 ; see also under 'Namara' above for additional information). The *Mārk P.* (88.40-60) has practically the same episode (*cf.* also *Bhāg P.* V.27ff). According to the *Vāmana P.* (18.67-70) when Mahiṣī, the wife of the demon Rambha mounted the funeral pyre of her husband, Raktabīja was born from it.

*Ruru* : The *Varāha P.* (96.3-32) gives the account of the defeat and death of this demon, and the reason how the name Cāmuṇḍā was given to the goddess who killed him. Ruru was staying in the waters of the ocean and conquered the gods, who then resorted to Raudrī Śakti who was practising penance on the mountain Nīlagiri.[1] He is said to have been killed by the goddess with the nail of her toe (*Padma P.* Sṛṣṭikhaṇḍa 31).

1. This mountain is in south India at about 52 miles distance from Coimbatore and about 150 miles from Mysore.

*Śambara* : He is a prominent figure in the *RV.*[1] The *Purāṇas* which mention him add new details. He is said to have carried away the daughter of king Devāpanna, in the form of a hawk (*Sk. P.* V.3.169.33-34). But, later he brought her back to the bank of the river Narmadā and returned her to her father, saying that he was cursed by Urvaśī in his former birth, and that he would be free from it when he would abduct a maiden, and that he should be pardoned. According to a queer detail from the *Brahma P.* (134.2-11), Brahmā created a girl called Ajā, by his magic. She had long flowing hair and was of a red-blue body (Ib. *Kṛṣṇalohitarūpiṇī*). He gave her to the sages. Seeing her the demons danced with delight ; but Śambara ate her up. He is called Kālaśambara (Ib.200.2), and is said to have carried away Pradyumna (the grand-son of Kṛṣṇa) on the 6th day of his birth and thrown him in the ocean ; but, fortunately, he was swallowed by a fish. Māyāvatī, the wife of Śambara got this fish from a fisherman and obtained the child in its stomach. She nourished him and told Pradyumna how she got him. Later Pradyumna challenged Śambara and killed him (Ib.2-19). The same account appears at the *Agni P.* (12.36-37). The *Brahmavai P.* (śrīkṛṣṇakhaṇḍa 112.11ff) has about the same account as that of the *Brahma P.*, and records that Śambara was killed by Kāma, the god of love, in his birth as the son of Kṛṣṇa and Rukmiṇī (also *Vāyu P.* 98.62-67 : *Matsya P.* 47.54; 229.33; *Brahmāṇḍa P.* 72-73).

1. See A.A. Macdonell, *VedicMythology* under "Śambara". *Mb.* mentions him as the son of Kaśyapa and Danu. Ādi, 65.22. The legend is absent.

*Saṇḍa and Marka* : These two were the disciples of Śukra, the preceptor of the demons. As long as they were with the demons, the gods could not conquer them. So the gods decided to invite the two for their sacrifice. When they came, the gods told them to leave the demons, as they were *dvija* (Brāhmaṇas). They promised that they would accept them in their fold. They agreed. When the gods defeated the demons they came to Śaṇḍa and Marka. But the two were cursed already by Śukra ; and, now being devoid of support, they entered the Rasātala, being troubled by the gods[1] (*Brahmāṇḍa P.* II.3.73.58-69), *Vāyu P.* 98.62-67 ; *Matsya P.* 47.54).

1. They are not mentioned by *Mb.* But in the Vedic literature they are mentioned. *Śat. Br.* (Mādhya) IV. 2.1.4. The cups of Soma are drawn for them, but are offered to the gods. They are preceptors—*Tāitt. Sam.* VI. 4.10.1.

*Śaṅkhacūḍa* : He is mentioned in the *Brahmavai P.* (Prakṛtikhaṇḍa 18.16ff) as having gone to meet Śiva at the bank of the river Puṣpabhadrā. This place is said to be at the east of the Western ocean, but to the West of the mountain Malaya, to the north of Śrīśaila and to the south of the mountain Gandhamādana. The river is said to have her source in the Himālayas, coursing by the west of the country of Gomantaka, entering the western ocean. She is also said to have confluenced with the river Śarāvatī (the location comes roughly to be Gokarṇa Mahābaleśvara). The demon is said to have performed penance and left his body. Śiva threw the bones of the demon into the ocean, with the end of his lance, with great compassion. It is said that from the bones of Śaṅkhacūḍa were produced the various types of conches.[1] One Śaṅkhacūḍa, is mentioned as the husband of Tulasī; and to subdue him it was felt necessary to seduce Tulasī; for it was believed that as long as Tulasī was faithful, her husband could not be defeated. Viṣṇu tried to seduce Tulasī. (see under "Disc").

1. In the drama, *Nāgānandam*, by Harṣa, Śaṅkhacūḍa is mentioned as a Nāga (a person from the serpent clan), and there is mention of the bones of the nāgās at Gokarṇa, who were killed by Garuḍa (Acts. IV-V). Actually there are white rocks at this place.

*Tala* : This demon is said to have been subdued by Viṣṇu, and is associated with a place in the Prabhāsa region. The demon Tala is said to have been born from the fire that erupted out from the mouth of Śiva as the latter was fighting with the demon named Mahendra (*Sk. P.* VII. 1.334.8ff). Tala fought by the side of Śiva and killed Mahendra. At this victory Tala started dancing, thus causing tremors in the earth and heaven. The gods requested Śiva to check Tala; but he said he could not as he was his son. So Viṣṇu tried to subdue the demon. He requested Śiva to create a hot-water *kuṇḍa* (small well) for him to bathe. The *kuṇḍa* was created and Viṣṇu took bath in it, as he was exhausted. After getting refreshed he smote the demon Tala on his head, with his fist. But now, the demon laughed joyously, and told Viṣṇu that he has already made provision to go to heaven, as Viṣṇu smote him. Viṣṇu was pleased and gave him the boon that, a person who saw the demon on the 11th bright of the month Māgha would attain freedom from sin. The account comes in connection with the holy place called Talasvāmin or Taptodakasvāmin ("Lord-of-the-hot-water"), and explains the presence of the hot-water well.

*Tāraka* : He practised penance and tortured his body. Every day he cut flesh from his body and offered into the fire. This made him devoid of any flesh. Brahmā appeared before him. Tāraka asked him to grant a boon that he should be the best of all creatures and invincible by all weapons. At this Brahmā told him that death is sure, and this boon could not be granted. The demon thought for a while and said that, if at all he has to die, he should die at the hands of a child of seven days (*Matsya P.* 147.12-24). That is why he was killed by Skanda (Kārttikeya) when he was just seven days old (Ib. 145.11).[1] According to the *Sk. P.* (I. 2.15.35ff), he had taken the initiation for the Pāśupata vow; and always muttered five *mantras*; hence he cut flesh from his body and offered it into the fire. (The rest of the account is the same as from *Matsya* above). According to the *Śiva P.* (II. 15.3-49) he was the son of Vajrāṅga and Vajrāṅgī, and asked that none else than Kārttikeya should be able to kill him. His sons were Tārakākṣa, Vidyunmālin and Kamalākṣa (Ib. II. 1.8), who practised penance and asked from Brahmā the gift of the Tripura ("Three cities"). Tārakākṣa asked for the golden city; Vidyunmālin for the iron-city; and Kamalākṣa for the

silver-city (Ib. 43-58). Later these cities were burnt by Śiva (Ib. Ch. 10).

1. Cf. *Mb.* Śalya, 46.73; for the prowess, Anuś., 84.79-81; according to *Mb.*, Karṇa 33.5 he was the father of Vidyunmālin, Tārakāṣa and Kamalākkṣa.

*Utpala* : See under 'Vidala', below.

*Vātāpi and Ātāpi* : *Sk. P.* (VII. 1.285.7ff) and *Agni P.* (206.6$^{cd}$). Agastya ate them.[1] (See under 'Ilvala').

1. Vātāpi and Ilvala (not Ātāpi) are mentioned by *Mb.* Vana. 76.1-4;-6.13. Vātāpi used to take a goat's form. Ilvala used to cook him and feed the brāhmaṇa guest and again call him out killing the brāhmaṇa whose stomach would be torn in the act. Agastya digested the demon-goat.

*Vidala* : Vidala and Utpala were infatuated when Nārada described to them the beauty of Pārvatī. They decided to abduct her. Once they saw her playing with a ball with Śiva. So, taking the form of the attendants of Śiva (*gaṇas*) they came to that place. Pārvatī (Śivā) noticed them and pointed them to Śiva. Śiva hit them with the same ball, and they died (*Śiva P.* II. 58, 25-31;59.2-24).

*Virocana* : He was the son of Prahlāda and the father of Bali. (*Sk. P.* I. 1.18.121). It is said that once Indra came as a supplicant brāhmaṇa to him and asked him his helmeted head in alms. He gave it, cutting it away from his body; and the gems of his helmet scattered about (Ib. 128-136).[1]

1. Cf. Mb. Śānti; 49-50; also Ādi. 45-19-20; for earlier ref. *Chāndogya Up.* VIII. 7.2;9.2.

*Viśvāvasu* : He was the son of Pulastya and the grand-son of Brahmā. It is said that, during a sacrifice performed by Brahmā at Hāṭakeśvara, the priest called Prasthātṛ took the anus-portion of the sacrificial beast (*paśor gudam*) and dressed it (to be offered to the gods). At this moment a brāhmaṇa came there to eat it. The priest cursed him to be a demon. This brāhmaṇa became the demon named Viśvāvasu (*Sk. P.* VI. 187.2-4); and he was ordered to eat food fit for demons (Ib. 38-39; 49-50; see under "Demons"-general).

*Vṛka* : An interesting account of this demon (?) is mentioned by the *Sk. P.* (VI. 231.3ff). He is said to be a king. He declared that none should perform sacrifices nor worship gods in his domain. But a sage named Saṅkṛti secretly worshipped Viṣṇu, hiding in a subterranean abode. When Vṛka knew it, he came to the place and threw away the image of Viṣṇu. He also tried to kill the sage and kicked him. The sage, however, cursed the vile king saying that the latter would lose his feet for that offence of his. In an instant, the feet of the King fell off to the ground. The King propitiated Brahmā for the regaining of the feet; but Brahmā pleaded his inability. He however told him that he would gain his feet only for the four months of the rainy season, when Kings would not advance and other people would keep to their houses. The king agreed to it; but began troubling people during these months. So Viṣṇu, at the desire of the gods, slept on the body of Vṛka, lest the latter should have mobility. This legend is located at Hāṭakeśvara (the legend reverts faintly to the serpent-kṛṣṇa legend of Kāliya, located at the river Jamunā; but it agrees more with the *Śeṣa-śayana* motif, which has Viṣṇu sleeping on the serpent-bed). According to the *Bhāg. P.* (X. 88,13ff) he propitiated Śiva, and got a boon from him, when he was about to cut his own head. According to the boon, anyone whose head he would touch would die. Having obtained the boon, he desired to try its power on Śiva himself. Hence, Viṣṇu took the form of a boy and stood in the way of Vṛka asking the latter what the matter was. When Vṛka told the fact, the 'boy' laughed and said that the boon was false. He asked him to see it by trying it on his own head, if he wanted. Vṛka touched his own head with his finger, with the result that it immediately fell off.

*Vṛtra* : The antagonism and animosity between Vṛtra and Indra is one of the main motifs in the Vedic mythology.[1] The Purāṇas have varied and new accounts about him, the dominant among them, which follows that of the later Vedic, *i.e.* Brāhmanic ritualistic account, is the incurring of the sin of Brahmahatyā by Indra because he killed Vṛtra, the son of Tvaṣṭṛ.[2] According to the *Brahma P.* (173-30-32) Vṛtra and his elder brother Viśvarūpa (but born after him from the offering of soma in the fire by Tvaṣṭṛ[3]) are *Vṛjinodbhava* (*vṛjina*-(*i*) hair, (*ii*) sin), indicating probably, that he was born from the hair. The *Mārk P.* (5. 1ff) makes it clear, when it states that when Tvaṣṭṛ, the Prajāpati, saw that Indra had killed his son Viśvarūpa, he plucked a hair from his matted locks

and offered it into the fire. Thence came out Vṛtra with a flaming body, with huge form and looking like a heap of soot cut in the middle (Ib. 6).[4] Indra, afraid of Vṛtra, sent the seven sages (*saptarṣis*) to negotiate peace. The peace was agreed but Indra killed Vṛtra, breaking the peace. The *Sk. P.* (V. 2.35.5ff) also mentions the creation of Vṛtra from the hair of Tvaṣṭṛ Prajāpati, thrown into the fire; but adds that Indra propitiated Śiva by worshipping the *liṅga*. By the prowess of that *liṅga* Indra killed Vṛtra with the foam of water (Ib. 29 *apām phenena*).[5] According to the *Sk. P.* (I.1.16.53) Vṛtra increased day by day and rose to the height of a hundred bows (*dhanuṣām śatamātrām*). He is said to be the Gandharva Citraratha in his former birth, and a devotee of Śiva. Once when he was travelling in the sky in the aeroplane that moved at his will (*Kāmaga-yāna*) he saw Śiva clasped by Pārvatī who merged in half of his body, (Ib. 99, *ardhāṅgalagnayā devyā śobhitam*), sitting in the assembly of his attendants (*gaṇas*) (Ib. 17.93.99). Citraratha was puzzled on seeing this and said aloud that it was out of etiquette to enjoy such poses with a lady in the assembly (*strīsevanam*). Pārvatī, the daughter of the mountain (Himālaya) was annoyed at this remark; and she cursed him saying, "O fool ! you are the only wise one among all, not others; hence I shall render you banished from the gods and brāhmaṇas". At this Citraratha fell down from heaven, and was born as Vṛtra in the family of demons (*āsurīm yonim āsādya*). (Ib.100-110). Further on it is said that, where the body of Vṛtra fell, also fell the "sin of killing a brāhmaṇa" (*brahmahatyā*). This is where the region called *antarvedi* is located, in the middle of the rivers—Gaṅgā and Yamunā. His head fell at a place which came to be known as Mālava, (Mālavā in central India), due to the *mala* (dirt) which Vṛtra's head consisted of (Ib. I. 1.17.273-276).[6] According to the *Bhāg. P.* (VI. 9. 11ff) Indra killed Viśvadeva (not Viśvarūpa as is popularly known), the son of Tvaṣṭṛ. Getting angry the latter created Vṛtra, uttering the mantra "Rise O killer of Indra", from the southern fire (*dakṣiṇāgni*). The demon licked the stars with his tongue, caused a tremor in the earth, and balanced the sky on his spear. Also he is said to be the *Gandharva* Citraketu (*Bhāg. P.* VI. 14-17; esp. 17.38). According to the *Padma P.* (*Bhūmikhaṇḍa* 23.1ff) Vṛtra was born from the fire, when Kaśyapa, the son of Marīci threw his hair in it (Ib. 5 *avalucya jaṭām ekām juhāvāsau dvijottamaḥ*). Further it is said that Indra sent the nymph Rambhā to reduce the strength of Vṛtra. She lured Vṛtra and drove him to drink wine, whereupon he was killed by Indra.

1. For which see A.A. Macdonell, *Vedic Mythology*, under "Vṛtra".
2. Not all Purāṇas refer to Vṛtra.
3. This is according to the Vedic account—*cf. Śat. Br.* (Kān.) II. 6.1.5; *Mait. Sam.* II.4.3.
4. *Mārk P.* 5.5[cd]-6[ab]

   इत्युक्त्वा कोपरक्ताक्षो जटामग्नौ जुहावताम् ।
   ततो वृत्रः समुत्तस्थौ ज्वालामाली महासुरः ।।
   महाकायो महादंष्ट्रो भिन्नाञ्जनचयप्रभः ।।

5. This is a confusion. The foam was used for killing Namuci; see under Namuci.
6. According to *Mb.* Ādi. Vṛtra was the son of Kaśyapa from Danāyu. He was born on the earth as king Maṇimān, 67.44; he is referred to at Various places. At *Bhāg. P.* (VI. 14-27) Vṛtra is said to have been the Gandharva Citraketu, and not Citraratha. The account of his downfall due to Pārvati's curse is the same.

*Designs & Decorations* (see also "Construction" for temple designs and those on palaces) : Various designs or stripes in colour are mentioned to be drawn at the temple at festivals (*Sk. P.* VII 1.166.87).[1] The same is to be noted as a custom on auspicious occasions. Thus, at the marriage of Śrīmatī, the daughter of king Ambarīṣa, Ayodhyā was decorated with flower designs and with parched rice. The place near the entrance of dwellings was sprinkled over with fragrant water (*Liṅga P.* II. 5. 80,81). When Pārvatī started the holy vow, the royal path in Kailāsa was sprinkled over with sandal-paste-water. Stalks of plantain-tree were erected all along and wreaths of mango-leaves were seen everywhere. Dangling were also seen bunches of dūrvā-grass, fruits and corn (*Brahmavai P.* Gaṇapati khaṇḍa 6.30,31). Similar description occurs at the welcome of Pārvatī after her penance. Himālaya, the father of Pārvatī is said to have arranged the welcome, wherein like the details mentioned above are mentioned wreaths of mango-leaves (Ib. Śrīkṛṣṇakhaṇḍa 40. 60[ab] *paṭṭasūtra-sannibaddha-rasālapallavānvitaīḥ*). Mention of sandal-leaves also obtains on such occasions (Ib. 84. 122[cd] *paṭṭasūtra-nibaddhaiśca snigdhaiś candanapallavaiḥ*), along with jars of curds and sprouts of *dūrvā* (Ib. 120). There appears to be a practice of hoisting horns (or their replicas) along the

paths (Ib. 123[d] *śataśṛṅga-manoharam*, in spite of the fact that *śṛṅga* may indicate only a tower). The courtyard of the palace of Śrīkṛṣṇa is said to be similarly decorated when he started on his journey with Akrūra (Ib. 71. 20, 21). The main gate of the dwelling of Rādhā (*simhadvāra*—"Lion-gate") is said to be decorated (Ib. 92. 45ff) among other things, with various jars (Ib. 45[a] *Kalaśaiḥ*), banners and flags—white and of the colour of the fire (Ib. 45 *vahns śuddhāṁśukābhiśca patākābhiḥ*) and with beautiful mirrors (Ib. 46[a] *sadratna-darpaṇot kṛṣṭam*). On the gate were seen pictures of the *Kadamba* tree and of the cluster of basil (Ib. 47 *vṛndāvana*), with the episode of the "taking away of the clothes" (Ib. *vastraharaṇādikam*).[2] Various storeys are mentioned for the palace of Rādhā, and there is mention of wall-pictures including that of the fight between Rāma and Rāvaṇa (Ib. 48; 52). Similarly decorated was the courtyard of Bhīṣmaka at the marriage of his daughter Rukmiṇi with Kṛṣṇa (Ib. 107. 51ff). It was a practice to get walls painted with pictures on important occasions. Sāvitrī said she was not able to attend the sacrifice of Brahmā, as she said she had not decorated her house nor had drawn the *svastika*-sign nor did she have the walls painted (*Padma P.*, sṛṣṭikhaṇḍa 16.114).[3]

About personal beautification many interesting details are available. Kṛṣṇa adorned Rādhā as follows—(*Brahmavai P.* śrīkṛṣṇa. 53. 17-24). He combed and fashioned her hair and arranged it into a *Kabarī* (a fillet or braid). He placed over it a wreath of jasmin and *mādhavī* (actually "blossoming in the spring"). He arranged a *tilaka* mark (see under "Auspicious marks") of *sindūra* (zinc oxide), below the bright sandal mark, along with a dot of musk (Ib. 19[c] *kastūrī-bindunā sārdham*). On her cheeks, he drew various beautiful lines (*patrakam*) and applied collyrium to her eyes. He applied lip-dye (*adhara-rāga*) as per the wish of Rādhā, and placed the ear-ornaments. He tied jewel-studded anklets round her feet, applied the lac-dye to the toe-nails and arranged a cloak, to which was applied saffron and musk (*cf.* also Ib. 28. 135.15; Rādhā decorates herself, Ib. 93. 42-44). In the love-sport Kṛṣṇa is said to have (in addition to what is said above) adorned Rādhā's breasts with the paste of sandal, musk and saffron (Ib. 28. 150), arranged *patrikā*-designs on her breasts and imprinted signs of lotuses on her thighs and breasts (Ib. 29. 24). Arranging of the hair of the beloved by the lover has been a practice; and, it is said, that would give great pleasure to the beloved. Jāhnavī (Gaṅgā) advises Śaṅkara (Śiva) to comb the

hair of Pārvatī with a golden comb (Ib.45.16).[4] At another place the *sindūra-bindu* (on the fore-head) is said to be of the colour and shape of the pomegranate-flower (Ib. 114 $9^{cd}$ *dāḍimī-kusumākāra-sindūra-bindu-bhūṣitām*). Three braids of hair seem to be a fashion; and these braids were worn in a curly fashion (Ib. $8^{a}$. *trivakra-kabarībhārām*). Aniruddha is said to have seen in his dream such a woman with all her decorations (Ib. v. 8 *tri-vakra-kaharībhārām*).

1. *Sk. P.* VII. 1.166.87

   विरूढैः सप्तधान्यैश्च वेशपात्र प्रकल्पितैः ।
   रञ्जयेत्पद्सूत्रैश्च शुभैः कुंकुमकेशरैः ॥

2. This refers to the episode of the clothes of the *Gopīs* being taken away by Kṛṣṇa and placing them on the tree, himself sitting on it, as they were bathing naked in the Yamunā. (*cf. Bhāg. P.* X. 2.1ff).

3. *Padma P.* śrīkṛṣṇa, 16,114

   इह मे न कृतं किञ्चिन द्वारे वै मण्डनं मया ।
   भित्त्यां वै न चित्रकर्माणि स्वस्तिकं प्राङ्गणे न तु ॥

4. *Brahmavai P.* śrīkṛṣṇa, 45.16

   स्वर्णकङ्कतिकां धृत्वा केशान्माजर्य योषितः ।
   कामिन्याः स्वामिसौभाग्यं सुखं नातः परं भवेत् ॥

   *cf. Meghadūtam*-II.$39^{cd}$, also II.22 which indicates the arranging of the hair of the wife to be a privilege of the husband.

*Devāvṛdha* : He is said to have practised severe penance, on the bank of the river Parṇaśā,[1] desiring that a son of eminence be born to him. He used to touch her water daily. Ultimately the river took the form of a beautiful girl and chose the king as her husband. He united with her, and in the tenth month got a son with all fine qualities. The son also was named Devāvṛdha (*Brahma P.* 15.30-41).

1. *Mb.* mentions this river, Sabhā 9.21; Bhīṣma 9.31; she is said to have given birth, from Varuṇa, to Śrutāyudha; at Droṇa 92.44-46 Devāvṛdha is mentioned but not as here; he is said to have gifted a golden umbrella; *cf.* Śānti, 234.21, Anuś. 137.7.

**Devotion** (*bhakti*) : It is said to be of three types : (i) Mental (*mānasī*) ; (ii) Bodily (*Kāyikā*) and (iii) involving speech (*vāk-sambhavā*); also as (i) of general folks (*laukikī*) ; (ii) pertaining to Vedas (*Vaidikī*) ; and (iii) Pertaining to self (*ādhyātmikī*). The *mānasī* devotion is meditation, concentration and recollection. The Kāyikā consists of various vows, fasts, rules and control of the senses. The *laukikī* consists of worship with flowers, incense, wreaths, banners, offering of *naivedya* etc., along with dance, singing and music. The *Vaidikī* is with the *mantras* from the Veda and offerings in to the fire. The *ādhyātmikī* includes *Sāṅkhya, Yoga* (*Sk. P.* V.1.7.5-17). Devotion is said to be of eight types, in the context of the worship of Veṅkaṭeśvara (*Sk. P.* II.1.18.23-26). This worship includes affection to the devotees of Veṅkaṭeśvara, being pleased with his worship, personal worship of the gods, bodily efforts for his worship, respect for the *kathā* of the god, expression of devotion through one's voice, eyes and whole body, constant memory and concentration of the god (Śrīnivāsa in this case, *i.e.* Veṅkaṭeśa), and stay at the Veṅkaṭa-hill (=near modern Tirupati). The *Padma P.* (Pātāla khaṇḍa 85.4-25) has about the same divisions, but also adds—Sātvikī, Rājasī and Tāmasī (Ib.24). At another place also the *Padma P.* refers to Devotion (*bhakti*) and explains the three types of devotion. The Sāttvikī (Pure) the highest type, according to it, includes service to the image of the god (here Viṣṇu), subsistence on fruits and edible roots, wearing of a conch and a disc (signs on the body). Devotion allied with self-assertion and egoism is termed Tāmasī (dark and sullied), and devotion aimed at gaining sensual satisfaction and wordly gain is said to be Rājasī (from *rajas*, "sensual faculty" ; Ib. Uttarakhaṇḍa 126.3-10). According to the *Bhāg. P.* devotion is said to comprise nine acts *viz.* hearing (tales and other accounts of the god), uttering his name and praising him, remembering him always, service at his feet (*i.e.* at a temple or at an idol), worship, bowing down, servitude, friendship and self-surrender (*Bhāg. P.* VII.5.23 ; also *Brahmavai. P.* Śrīkṛṣṇa-khaṇḍa 1.34-35).[1] The *Śiva P.* (II.23.18ff) classifies devotion as two-fold, and as follows :

(i) *Saguṇa* (image worship); and (ii) *Nirguṇa* (not confined to image or to rituals); also (i) *Vaidhī* and (ii) *Svābhāvikī* (natural, without rituals), (i) *Varā* (higher order); (ii) *Avarā* (lower order); also (i) *Naiṣṭhikī* (for life; upto death); and (ii) *A-naiṣṭhikī*. It says that the

*naiṣṭhikī* devotion is of six types, while the other (*anaiṣṭhikī*) is only of one type; but even this (*anaiṣṭhikī*) is divided by people into two—*vihitā* and *avihitā* (*i.e.* "enjoined" and "not enjoined"). The nine aspects of devotion are *śravaṇa* (hearing), *Kīrtana* (singing the praise), *smaraṇa* (remembering), *sevana*, (service), *dāsya* (servitude), *arcana* (worship of the image), *vandana* (bowing down all the times) *sakhya* (always being near, *rsac*) and the offering of the self,[2] (Ib.22-23; the same at Ib.IV.41.20-22). A tale noted in the *Sk. P.* (II.4.26.5; 27.14ff-25) in this connection is interesting. It says that the king of the Cola country with his capital at Kāñcipura (Madras province) was a devotee of Viṣṇu-Śrīraṅga. Once he performed the worship of the god with gems and other costly things. But, at the same time, a brāhmaṇa named Viṣṇudāsa also worshipped the lord with a bare *Tulasī*-leaf. Hence, the rich worship of the king was spoiled. Later the King started an elaborate session of worship (on the lines of the Vedic sacrifice) called Vaiṣṇava-sattra;[3] but the brāhmaṇa followed his usual way including the *vratas i.e.* the worship in the month of Kārttika, in Māgha and on the *ekādaśīs* (*i.e.* the 11th day generally in the bright half). Ultimately, it was the brāhmaṇa who was admitted into heaven. When the King learnt this, he left his Kingdom to the care of the son of his sister and entered fire. Now, Viṣṇu appeared in the altar (pyre) of fire and took him also to heaven. Viṣṇu made him his gate-keeper. The brāhmaṇa was named Suśīla (of good character) and the king Puṇyaśīla ("of holy character"). Personification of Devotion as an old woman obtains (*Padma P.* Uttarakhaṇḍa 189.51-56ff), where she is said to have been seen by Nārada, with her two little sons. She is depicted as telling Nārada that her sons are *Jñāna* (knowledge) and *Vairāgya* (non-attachment). She says that she and her sons have become old and banished in course of time. According to her narration, the rivers Gaṅgā and others went to serve her; all serve her; the gods also went to her to serve; but all that was of no use ! She says that she was born in the Draviḍa country (Tamil country), mostly grew in the Karṇātaka and a little in Mahārāshṭra; but in the Gujarāt she became old. In the last named region, due to the growth of many non-believers (*pāṣaṇḍa*) she became week. Thence she went to Vṛndāvana (near Mathurā); and there she regained her youth, lustre and beauty of form.[4] The same account and verses appear in *Bhāg. P.* (I.1.45-50ff). A story from the *Padma P.* (Pātālakhaṇḍa 20.45-75) would indicate how even the

aboriginal Śabaras and Pulkasas (from the Kīkaṭa country) became devotees of Viṣṇu. According to the account a Śabara was a devotee of Viṣṇu, and wore the *śālagrāma* on his chest and the leaves of the *Tulasī* plant on his head. When he was about to be taken away to the other world by the attendants of Yama, he was left by them because of these two objects.

1. *Bhāg. P.* VII. 5.23

   श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
   अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ।।

2. *Śiva P.* II. 23.22

   श्रवणं कीर्तनं चैव स्मरणं सेवनं तथा ।
   दास्यं तथार्चनं देवि वंदनं मम सर्वदा ।।

   Ib. 23[ab]

   सख्यमात्मार्पणं चेति, नवाङ्गानि विदुर्बुधाः ।

3. A *sattra* is a sacrifice going on for days or even 12 years.

4. *Padma P.* Uttara 189.54-55

   उत्पन्ना द्रविडे साहं वृद्धिं कर्णाटके गता ।
   क्वचित्क्वचिन्महाराष्ट्रे गुर्जरे जीर्णतां गता ।।

   Ib. 55

   तत्र घोरकलेर्योगात् पाषण्डैः खण्डिताङ्गका ।
   दुर्बलाहं चिरं जाता पुत्राभ्यां सह साम्प्रतम् ।।

   also *Bhāg. P.* I-1. 48=49.

***Dhanvantari*** : When the gods and the demons churned the ocean for nectar, Dhanvantari came out. He is said to be Viṣṇu, who came with the nectarful jar (*Agni P.* 3.11 *tato dhanvantarir viṣṇuḥ-*). According to the *Brahmāṇḍa P.* (II. 3.67.11ff) Viṣṇu gave the name Abja (*ap-ja*, "water born") to him. Abja asked for a sacrificial portion; but Viṣṇu told him that it was not possible to do so, as he was born (came out of the ocean) quite early (Ib. 15, *arvāk-sūto'si he deva.*); hence there could be no *mantra* for him; but he said that in the second (Dvāpara) *yuga* he would get godship; he would establish Āyurveda. Accordingly,

Abja was born in the house of the king of Kāśī. He learnt Āyurveda from Bharadvāja, along with the practice of medicine. Dividing it eight-fold he gave it to his disciples (Ib. 24). According to the *Brahmavai P.* (Śrīkṛṣṇakhaṇḍa 51.1ff) he was the disciple of Garuḍa and the sub-disciple (*upaśiṣya*) of the god Śaṅkara (also see under "Serpents"-'Manasā') (*cf. Bhaviṣya P.* I. 72; *Matsya P.* 251.4: *Vāyu P.* 92.9-22).

*Dharma* : The word Dharma is explained by the *Matsya P.* (144.25) as the "activity of Dharma" and it is stated that the word essentially relates to activity (Ib. *śabdo hy'eṣa kriyātmakaḥ*). Dharma and non-Dharma are distinguished by comparison with another pair of words *viz. Kuśala* (expert) and *a-Kuśala* (non-expert). It divides Dharma as *śrauta* and *smārta* and both are termed *jñāna-dharma* (Ib. 23). The characteristic of the *śrauta* is said to be continuous keeping of the sacred fire and regular offerings into it. The *smārta dharma* comprises the rules and regulations prescribed for the four *varṇas* (Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra); and this two fold *dharma* is sought to be describes by one word, which is '*śiṣṭācāra*'. ("The behaviour of the disciplined people") (Ib. 31-34). The *Śiva P.* (*Vidyeśvara Samhitā* 13.52-58) describes the various aspects of Dharma. It says that Dharma is of two types—(i) Dravya-dharma; and (ii) Deha-dharma. The first comprises the sacrificial rituals of various sorts, while under the other head are included such activities as bath at holy places and so on.[1] It says that *adharma* comprises injury, while *dharma* gives happiness (Ib. 57).[2] At another place the *Śiva P.* (Ib. 17.85ff) compares *Dharma* with the bull. It's various 'limbs' are as follows—truth is his feet, pardon is his horn, pacification his ears endowed with the sound of the Vedas, the belief in god is his eyes, his breath is the attachment to the preceptor. The *Varāha P.* (32.2-6) describes the creation of Dharma in the following way. In the beginning there was Brahmā, who was pure and horn from the *para*, being himself *apara*; he thought of creation and its protection. As he was contemplating, from his right side came out a man wearing white garlands and smeared with (white) unguents (Ib. 2-3).[3] He was of the shape of a bull and had four feet. Him did the god say to—"Protect these creatures". From that time Dharma, the Bull-man, stood with four feet in the Kṛta age, with three in the Tretā, with two in Dvāpara, and with one in Kali, protecting the creatures (4-5). He stayed among the Brāhmaṇas six fold, three-fold among the Kṣatriyas,

two-fold among the Vaiśyas and with only one phase among the Śūdras (Ib. 6). The lord Dharma stays among all the islands; and in the Rasātala he stays with four feet, namely *guṇa*, *dravya*, *kriya* and *jāti* (Ib. 7). In the Vedas he is said to be "three-horned", which means *samhitā*, *pada*, and the *krama*; also with two heads in the form of the sound *Aum* uttered in the beginning and at the end of a Vedic verse; it is also with seven hands; it is bound by three (straps) which are the accents *Udātta*, Anudātta and Svarita. (Ib. 8-9). This Dharma was insulted by Soma (the moon) who desired to abduct the wife of his preceptor; hence he fled to the dense forest. Hence there was confusion everywhere, and the gods and the Asuras began fighting among themselves (Ib. 9-10). The *Purāṇa* adds a note at the end that one who recites before others this tale of the creation of Dharma, performs the *śrādha* with a devoted mind and satisfies the gods and the manes on the thirteenth day (of the dark half) goes to heaven (Ib. 32).

Dharma comes as the hero of certain allegorical tales. In the *Śiva P.* (Pārvatī-khaṇḍa II. 35.8ff) it is said that once Dharma, in the form of a king, saw the pretty wife of the sage Pippalāda, named Padmā. He tried to lure her with many temptations, but in vain. On the contrary she cursed him that he would loose parts of his body; but on regret he got the loss of the feet at every *yuga* (age) (Ib. 40-46). According to the *Sk. P.* (IV. 59.87ff) once Dhūtapāpā, the daughter of Vedaśiras and Śuc (a nymph), was practising penance. Dharma got attracted by her penance and asked her to accept him. She asked him to approach her father. He proposed the marriage of the Gāndharva type (wherein the parties unite without formal marriage or permission). The girl, however, did not agree; and Dharma could not wait, being infatuated. The girl then cursed him, "As you are a hard head (*jaḍa*) be the river which supports the water (*jala*)." He also cursed her back saying, "O stonehearted one, be a stone, you vile one!" (Ib. 95-96). When the sage Vedaśiras learnt this from his daughter he said that the curse could not be otherwise; but, being a stone, she would have the reputation of showering water at the touch of moon-rays, and that the river who was Dharma (*Dharma-nada*) would be her husband. From that time at Kāśī, became famous the *deep place of water* called Dharmanada. There stayed Dharma in the form of water, as the great vanquisher of sins. According to another account (*Sk. P.* III. 1.3.60) in ancient times Dharma practised penance at Rāmeśvara and

propitiated Śiva. When the latter was pleased, Dharma requested him to make him his vehicle. Śiva accepted the request, and made Dharma his Bull. The place where this happened is known as Dharmapuṣkariṇī.

It is not always that Dharma (the traditional laws) is to be followed. The *Sk. P.* says (III. 1.18.65) that if it is not possible to win with Dharma one may leave Dharma; but one should win.[4]

1. *Śiva P.* Vidyeś. Sam. 13.53.[ab]

   द्रव्यमिज्यादिरूपं स्यात् तीर्थं स्नानादि देहिकम् ।

2. 57[ab]

   अधर्मो हिंसिकारूपो धर्मस्तु सुखकारकः ॥

3. *Varāha P.* 32.2

   पूर्वं ब्रह्माव्ययः शुद्धः परादपरसंज्ञितः ।
   स सिसृक्षुः प्रजास्त्वादौ पालनं च विचिन्तयन् ॥

   Ib. 33

   तस्य चिन्तयतस्त्वंगात् दक्षिणाच्छ्वेतकुंडलः ।
   प्रादुर्बभूव पुरुषः श्वेतमाल्यानुलेपनः ॥

4. *Sk. P.* III. 1.18.65[cd]

   धर्माज्जेतुमशक्यं चेत् धर्मं त्यक्त्वाप्यरिं जयेत् ।

***Dice* :** Ritual game of dice is known from the Vedic times.[1] In the *Sk. P.* (II. 4.10) we get interesting references to the ritual-game of dice. It is said (Ib. 2) that in ancient times lord Śaṅkara introduced gambling on the first day of the bright half of the month of half Kārttika.[2] Earlier (Ch. 9) it is said that on the 15th of the dark half of Āśvina (*Āśvina Kṛṣṇa*) one should keep awake through the night and play on music, recite *purāṇa* texts etc. before Viṣṇu (Ib. 103, *harer agre*). It is said that gambling is prohibited at all times, except on the 1st of the bright half of Kārttika (as noted above; Ch. 10.21); and that on this day one who wins gets happiness for the whole year.[3] According to the *Padma P.* (Uttarakhaṇḍa 124.26-30) dice formed part of the Dīpāvalī festival and was ritually played on the dark



*Śiva-Pārvatī at Dice*

14th of Āśvina. The text says that on this day Śaṅkara and Pārvatī (Bhavānī) played the game of dice. Bhavānī propitiated Lakṣmī, and the latter stood by her side in the form of a cow (Ib. 26[d] *dhenu-rūpeṇa saṃsthitā*). Śaṅkara lost the game, and was allowed to go only naked (Ib. 27[b] *śambhur nagno dyūte visarjitaḥ*).

1. *ṚV*. X. 27.17[b]; *cf*. Baudhāyana Śr. S.10.9
   दीव्यन्त: वृषभं: पचन्ते ।
   *AV*. XIV. 1.36[c]
   येनाक्षा अभ्यषिच्यन्त ।
2. *Sk*. *P*. II. 4.10.2
   शंकरस्तु पुरा द्यूतं ससर्ज सुमनोहरम् ।
   कार्त्तिके शुक्लपक्षे तु प्रथमेऽहनि सत्यवत् ।।
3. *Sk*. *P*. II. 4.10.21.
   द्यूतं निषिद्धं सर्वत्र हित्वा प्रतिपदं बुधा: ।
   प्रथमं विजयो यस्य तस्य संवत्सरं सुखम् ।।

*Disc and Sudarśana*: The disc is associated with Viṣṇu-Kṛṣṇa as a weapon; called Sudarśana ("good to look at") it is described (*Vām. P.* 56.24ff) as having twelve spokes, six navels and two yokes; it is of great speed. It is indicated to be the representative of the year with its twelve months and the *rāśis*; the six navels are said to be the six seasons arranged to protect the cultured people (*śiṣṭāḥ*). The twelve spokes have been said to be symbolic of the following gods in addition to their indicating the months from Caitra to Phālguna—Agni, Soma, Mitra, Varuṇa, Śacī-pati (Indra), Indra-Agni (the twin gods)[1], also all the Prajāpatis, the mighty Hanūmān, the god Dhanvantri, *tapas* and *tapasya* ("penance" and the "one for whom penance is undertaken") are the twelve (actually eleven; but, probably, again we have to split Indra-Agni into two (Ib. 26-27)[2]. It is further said that Viṣṇu wanted to test the power of this disc. So he hurled it at Śiva; the latter was divided into three parts thereby; and from these three parts were produced the demons Hiraṇyākṣa, and Suvarṇākṣa, Viśvarūpākṣa. All these were the bestowers of virtue to men (Ib. 30ff). According to the *Śiva P.* (IV. 36.15) the disc Sudarśana came out of the foot of Śiva, who gave it to Viśnu.[3]

According to the *Brahmavai P.* (Śrīkṛṣṇakhaṇḍa 6.53), the Sudarśana has sixteen spokes and is very sharp-edged. Even the sixteenth part of its lustre is not to be found in all the creatures taken together (also *cf.* Ib. 22. 40; 25.31). As a symbol of Viṣṇu the disc has been popular. According to one account Viṣṇu tried to seduce Tulasī, the wife of Śaṅkhacūḍa, in the latter's disguise. When Tulasī knew the trick, she cursed him to be a stone called *śālagrāma*, (for this stone see under "Stones"). Viṣṇu accepted that he would become a rock at the bank of the river Gaṇḍaki, where insects called *Vajrakīṭa* and *Vajradamṣṭra* ("bolt-jawed") would carve discs on the rock and its fragments (*Brahmavai P.* Prakṛtikhaṇḍa, 21.24ff; 58-59; for description of various types of discs Ib. vv. 60-76). According to the *Sk. P.* (VII. 4.36.29) if a person drinks water from Dvārakā for six months, his body gets decorated with the auspicious disc-marks.[4] In the context of Śālagrāma worship, it is said that the idol of Viṣṇu at Prabhāsa has the disc-marks, and is to be worshipped with sand (Ib. 39.6).

According to the *Sk. P.* (V. 1. 56. 41-42) the Sudarśana disc was produced from the extra lustre of the sun taken out by Tvaṣṭṛ (also *Liṅga P.* I. 65. 15-17). The *Sk. P.* at another place (IV. 21. 106-107) records that Viṣṇu got the disc from Śiva by worshipping him with the lotuses of his eyes, and that the disc was produced by Śiva from his foot, to kill Jalandhara, the demon who was a terror even to Viṣṇu.

It is interesting to note that the golden disc (the replica of the Sudarśana) comes in a ritual. According to the *Matsya P.* (100.2ff-58), after performing the *devavrata* ("vow of the gods") a golden disc and a golden trident is to be given to a brāhmaṇa. After the *dīpti-vrata* (Ib.40) The same is enjoined; and after the *Kṛṣṇa-Vrata* a golden disc is to be given.

1. These gods, and the twin-gods mark the Vedic system; inclusion of Hanūmān is interesting; see further.

2. *Vām. P.* 56.24[cd]

सुदर्शनो द्वादशारः षण्णाभिर्द्वियुगो जवी ।

Ib. 25

आरासंस्थास्त्वमी चास्य देवा मासाश्च राशयः ।
शिष्टानां रक्षणार्थाय संस्थिता ऋतवश्च षट् ॥

Ib. 26

अग्नि: सोमस्तथा मित्रो वरुणोऽथ शचीपति: ।
इन्द्राग्नी चाप्यथो विश्वे प्रजापतय एव च ।।

Ib. 27

हनूमांश्चाथ बलवान् देवो धन्वन्तरिस्तथा ।
तपश्चैव तपस्यश्च द्वादशैते प्रतिष्ठिता: ।।
चैत्राद्या: फाल्गुनान्ताश्च मासास्तत्र प्रतिष्ठिता: ।।

Thus disc=sun=year. *cf. ṚV.* I.164.1-12.

3. *Śiva P.* IV. 36.15

एवमुक्त्वा ददौ चक्रं सूर्यायुतसमप्रभम् ।
सुदर्शनं स्वपादोत्थं सर्वशत्रुविनाशनम् ।।

4. *Sk. P.* VII. 4.36.29.

द्वारकावस्थितं तोयं षण्मासं पिबते नर: ।
तस्य चक्राङ्कितो देहो भवते नात्र संशय: ।।

*Diseases* : Diseases of various types are mentioned in the Purāṇas, some of which also mention their remedies (see under "Medicines"). The diseases are divided (following the medical treatises) into three main categories—(i) From Vāta; (ii) From Pitta; and (iii) From Kapha (phlegm). Under Vāta (bodily wind) are classed such indications as coarseness of body, (*dehapāruṣya*), contraction (*saṅkoca*), paralysis or benumbing of a limb (*viṣṭambha*), sluggishness or sleepiness (*suptatā*), horripilation and excitedness (*romaharṣaṇa*), inactivity (*śtambhana*), dryness and parching of the throat—pulmonary consumption (*śoṣaṇa*), darkness of body (*śyāmatva*), disjointment of limbs (*aṅgaviśleṣabala*) and increase of fatigue (*āyāsa-vardhana*); under *pitta* (bile) are included the indications like heat, sultriness (*dāha-uṣmā*), perspiration on feet (*pādasaṅkleda*), effort (*pariśrama*=fatigue), bitter-sour taste and loss of smell (*Kaṭvamlaśava-vaigandhya*), perspiration (*sveda*), swoon (*mūrcchā*), excessive thirst (*atitṛt*), delirium (*bhrama*), yellowishness (*hāridra*) and giddiness, paleness and jaundice (*haritattava*). Under *Kapha* are the indications such as oiliness on the body, sweetness in tongue, slowness, feeling of contraction (*bandhana*), lack of satisfaction (*cirakāritva*), swelling or intumescence (*śotha*), coldness, heaviness, itch, and sleep

*Garuḍa P.*, I. 168. 8-12). The *Garuḍa P.* further deals with this topic and describes consumption as *rāja-yakṣmā* or *Kṣaya* or *Śoṣa* or the king of diseases. The reasons of this disease are excitement or excessive effort, sudden check of speed (*vegasaṃrodha*), the loss of semen, strength, bodily lubrication and the discarding of the proper time for food and drink. The symptoms are fever over and again, discharge or constant running of nose (*praseka*), sweetness in mouth, softness of body and lessening of hunger, loss of strength, excessive paleness of limbs, the increase of nails and hairs, nose-cold (catarrh), asthama, change of voice, constant dryness, and the groaning sound (*ghuraghura*) (Ib. I. 152.2-7ff).

The indication of the heart-disease (*hṛdroga*) are—listlessness, giddiness, sudden dejection, sorrow, fear, intolerance for sound or speech, tremor, choking of breath, lack of sleep, fatigue, heat, exhaustion etc. (Ch. 154). The text mentions also *madātyaya* (a disease caused by excessive drinking). The common indications of this disease are given as follows: stupor, heart-ache, swoon, fever, lack of taste, cough, sleeplessness, perspiration, delirium etc. (Ch. 155). The Purāṇa deals with the disease of piles (Ch. 156), and also *atisāra* (diarrhoea) and *grahaṇī* (*saṃgrahaṇī*, which is dysentery) and says that it is generated from excessive drinking of water (Ch. 157). Other diseases mentioned are *Vātavyādhi* (gout or wind), *aśmarī* (bladder-stone), *Kuṣṭha* (lucoderma), *moha-udara* (stomach-disease), *bhagan-dara* (fistula), *mahāroga* (leprosy) and *arśas* (itch) (Ib. 27). Other diseases are also mentioned by the *Goruḍa P.* (Ch. 161, 162, 163, 164, 165). It mentions the *pāṇḍuśotha* (jaundice) and gives the following indications thereof: dryness on skin, yellow urine, lack of taste, lack of perspiration, less of urine, swooning sideways, bitterness in mouth, listlessness, lowness of voice, yellowness in eyes, (Ch. 162). It also mentions the *visarpa* (ring-worm, or spreading itch) (Ch. 163). It gives seven types of *Kuṣṭha* (leprosy): *Kāpāla*, *audumbara*, *maṇḍala* (respectively related to *Vāta*, *pitta* and *kapha*), *vivarci*, *ṛṣya* (*vāta-pitta*-mixed), *kiṭima* (*carma-kuṣṭha*=leprosy of the skin), *puṇḍarīka* (like lotus—variegated and red-white). It deals with diseases about worms and divides them into four types—*mala* (dirt *i.e.* worms), *kapha* (in phlegm), *asṛk* (in blood), *viṭ* (in excreta). Hair are said to be infested with lice with many feet, and minute; they are called *yūkā* and *likṣā*, respectively (Ch. 165). At Ch. 158, we have mention and description of urinary colic and other urinary diseases. At Ch. 159 the disease *prameha* (diabetes) is mentioned with its following types :

*śarāvikā, kacchapikā, jālinī, vinatālajī, masūrikā sarṣapikā, putriṇī, savidārakā vidrathi,* and *piḍakā;* and *hāridrameha, māñjiṣṭha-meha, raktameha, vasāmeha, majjameha, hastimeha* and *madhumeha.* The general characteristics are shooting pain, lack of sleep, dryness, heavy breath, cough, thirst, fever, tremor, palpitation of heart.

The *Sk.P.* (VI. 93. 45-46) mentions *galagaṇḍa* (mumps), *dadru* (wring-worm; herpes), *visphoṭaka* (tumour) and *vicarcikā* (itch).[1]

Allegorical and mythical allusion to diseases, esp. the *yakṣman* and *kuṣṭha* obtains. The *Sk.P.* (III. 2. 18. 166ff) states that the demon Karṇāṭa (see under "Demons"-'Karṇāṭa') was killed by a goddess called Śrīmātā,[2] he was reborn in the form of *Yakṣman* (tuberculosis). Being afraid of the goddess he fled from Dharmāraṇya where he was staying, and went to the south and established a new region by his own name (Karṇāṭaka). He is said to have told the *yakṣmavrata* (*i.e.* the ritual to be free from *yakṣman*) to the people of Dharmāraṇya. In another account (*Sk.P.* VI. 133. 2ff) King Ajāpāla ("the shepherd") protected the diseases in the form of sheep, at a place near Hāṭakeśvara, and relieved people of their diseases. Once a brāhmaṇa happened to spend a night there, near the sheep-shed. In the night, when he woke up, he saw himself possessed by the disease *Kuṣṭha* (Leprosy). King Ajāpāla, who came there in the morning, was sorry to see the condition of the brāhmaṇa. The diseases in the form of goats (or sheep, *chāgas*) had entered his body. He told the brāhmaṇa that these were contagious diseases namely (*rājayakṣmā* tuberculosis), *kuṣṭha* (leprosy) and *pāman* (itch); the first two are incurable (*nivṛttirahitam*, Ib. 27); the rest are cured by *mantra* and medicines. The king then propitiated the deity of the region called Ajagṛhā and made the brāhmaṇa free from *Kuṣṭha*. At another place, the *Sk. P.* (VI. 139. 22-23) says that diseases were created when Brahmā was meditating; they were given as a help to Yama (Ib. 27-29). There is an interesting account regarding *yakṣman* (*Sk. P.* VI. 190. 62-76). When Brahmā completed his sacrifice at Hāṭakeśvara there came along the terrible disease called *yakṣman*. He was beyond cure for the gods and also by Dhanvantari. He wore a black garment (Ib. 63 *nīlāmbaradharaḥ*), was emaciated and had a staff in his hand; he was coughing continuously due to phlegm and was faltering at steps as he moved. He told Brahmā that he gets satisfied in one fortnight during which the moon wanes;[3] but in the other fortnight there is no

satisfaction for him. He asked Brahmā to do something so that he may be satisfied in the other half also. So Brahmā ordained thus—All brāhmaṇas who keep fire should offer a general *bali* at the end of the *bali* to All-gods (*Vaiśvadevānte*); this will ensure nourishment to *yakṣman* also. So, *yakṣman* stayed at the place called Camatkārapura. It is said that one who takes bath there on the Sunday that marks the first day of the fortnight does not get the fever called *yakṣman*.

According to the *Padma P.* (Sṛṣṭikhaṇḍa 45.25ff) the eight types of *Kuṣṭha* are the result of speaking bad about the brāhmaṇas. The *kuṣṭhas* are *vicarcikā*, *dadru*, *maṇḍala*, *śukti*, *sidhmaka*, *kāli* (*la*)-*kuṣṭha* *śukla-kuṣṭha*, and *taruṇakuṣṭha*. It says that these diseases spread due to contact, and that one should take a bath if there is a contact with a person suffering from these (Ib. 30). At another place (Pātālakhaṇḍa 48.55ff) it states that urinal pain (*mūtrakṛcchra* strangury) results from sexual union with one's preceptor's wife; from that with one's daughter results leprosy (*raktakuṣṭha*); from that with one's sister comes yellow *kuṣṭha*, from that with brother's wife results knotty leprosy (*gulma-kuṣṭha*); the *dadru* (ring-worm) is the result of having sexual union with a woman with whom one's master has such relations; *gajakarṇa* (elephant-itch, a type of eczema) results from sexual union with the wife of a person who has confidence in one; sexual union with an aunt (father's sister) results in cancer at the right limb and that with the wife of a maternal uncle results in cancer at the left limb (like this, many types of cancer, and at various parts are said to be the result of forbidden sex-relations). According to the *Sk. P.* (VII. 1.278.77) the Kuṣṭha is of eighteen types, some being named *kapālodumbara* ("fore-head-fig"), *indramaṇḍala* ("the circle of Indra"), *ṛṣya-carma* ("deer-skin"), *puṇḍarīka* ("lotus") etc. *Brahmavai P.* (Brahmakhaṇḍa 16.27-32) which names various diseases, says that all are caused by heat and fever that is allowed to continue unabated; fever is caused by lack of appetite, which is again caused by the disequilibrium of the three main principles, *viz.* bile, wind and phlegm. It mentions that of all diseases fever has Viṣṇu as its deity (Gaṇapatikhaṇḍa 32.51 *vyādhīnām vaiṣṇavo jvaraḥ*). The *Padma P.* (Bhūmikhaṇḍa 65. 4-7) while explaining the generation of the diseases says, that the skin-diseases erupt due to unabsorbed fluids in the body. It compares this eruption with the growth of ant-hills and other holes in the earth, which gets softened due to unabsorbed under-ground water, and could be

fished out or penetrated by ants and mice.[4] All the diseases are remedied by the favour and worship of the sun-god, according to the *Padma P.* (Sṛṣṭikhaṇḍa 76. 45ff). They include such diseases as Kāmala (*i.e.* the skin-disease where lotus-shaped and lotus-coloured reddish spots are seen), fevers that come on alternate days, at the interval of two days and at the interval of four days (Ib. 46 *ekāhika*, *dvyahika*, *cāturthika*, which may be taken to be types of Malaria), *kuṣṭha*, consumption, stomach-disease, bladder-stone (*aśmarī*), and painful and checked urine (strangury). (See also under "Medicine"-"Physiology.")

1. *cf.* also *Sk. P.* V. 3.153.4[ab]

   दद्रूचित्रककुष्ठानि मण्डलानि विचिंचका ।

   also Ib 40.[cd]

   प्रसुप्तं मंडलानीहि दद्रुकुष्ठविचर्चिका ॥

   The com. adds that प्रसुप्त is a type of कुष्ठ; in Marathi it is called, according to the com. सुनबहिरी.

2. Which indicates the worship of a mother-goddess to counter the diseases, like the *mātā* whose worship is said to cure the disease of her name (small-pox).

3. Indicating that he drank from the moon.

4. *Padma P.* Bhūmi, 65.5

   रसाधिका स्यात्पृथिवी सा राजन्परिकथ्यते ।
   रसैः क्लिन्ना ततः पृथ्वी मृदुत्वं याति भूपते ॥

   Ib. 5

   भिद्यते पिपीलिकाभिर्मूषिकाभिस्तथैव सा ।
   छिद्राण्येव प्रजायन्ते वल्मीकाश्च महोदराः ॥

   Ib. 6

   तद्वत्काये प्रजायन्ते गण्डमालाविचर्चिकाः ।
   क्रिमिर्भिभिद्यमानश्च काय एष नरोत्तम ॥

***Diti*** : The myth of Diti is important as it indicates a custom, that it is inauspicious for a pregnant woman to sit with head on her knees. This fact is clarified by the *Brahmāṇḍa P.* (II. 3.5.49ff). Diti requested her husband Kaśyapa to favour her with a son. He said that she

should abide by a vow for thousand years. She agreed. Now, Indra, her step-son and the son of Aditi, over-heard their conversation and kept a close watch. Once at mid-day Diti was overpowered by sleep, and slept placing her head on the knee and with her hair falling on feet. (Ib. 64-65 *madhyam prāpte divākare; . . .śiraḥ kṛtvā tu jānuni; keśān kṛtvā tu pādasthān*). Now, it is said that whatever is below the navel pit is impure. Indra saw that in that position she was impure. He entered her womb through her vagina and split the foetus into seven parts with his bolt. The split foetus now wept (*ruroda*); Indra said to it '*mā roda*' ("Do not weep"), and again divided each of the seven. Thus were born the forty-nine. Maruts (*mā roda=mā ruda=marut*). The same account occurs at the *Brahma. P.* (3. 110ff-118); but the fault of Diti is indicated only with the expression that she slept without purifying her feet (118[a] *akṛtvā pādayoḥ śaucam*). At another place *Brahma. P.* (124.19ff) has the legend; but here Kaśyapa tells her that she should not do anything that is censurable, at the twilights (Ib. 21[b] *sandhyayor ubhayor api*, and not at noon as noted above). The censurable acts are enumerated as follows—not to eat, not to sneeze and not to yawn at the twilight (=*sandhyākāle*), that are infested with evil powers (*bhūtasaṅgha-samākule*); also not to be on the outskirts in the evenings (*sandhyāsu*); not to stride over the mortar-pestle, the winnowing basket, a seat or a cover either by day or by night (Ib. 24); specially she should not sleep in the evening or morning twilight with head to the north (Ib. 25 *udakśīrṣam*), etc. But Diti slept with her head to the North in twilight (evening) (Ib. 56).

*Doom (Pralaya)* : Doom is said to be of four types—(i) *nitya*; (ii) *naimittika*; (iii) *prākṛta*; and (iv) *ātyantika*. *Nitya* pertains to the regular destruction of beings observed in the world. The *naimittika* is that doom which comes at the end of an era or at the destruction of the whole world. The *prākṛta* comprises the destruction of such elements as Mahal etc. (which are enumerated by the Sāṅkhyas as forming the components of the creation); and the *ātyantika* is the dissolution of the self into the Supreme self (*Kūrma P.* II. 43. 5ff-12. *cf.* 12 *jñānād ātyantikaḥ proktaḥ paramātmani pralayaḥ*). It is the *naimittika* doom that is the most notable. The symptoms thereof are lack of rain (*anāvṛṣṭi*), leading to all waters being evaporated by the sun; then follows the burning of the whole earth as it were, which looks like a red hot ball. Then follow

terrible clouds raining incessantly, causing the whole world to be flooded, and ultimately destroyed (Ib. 33ff). In the *prākṛta pralaya* the earth dissolves in waters; water in the fire; fire in the air; air in the sky; the sky in the cardinal element. On the macrocosmic plane the sense-organs merge into the *taijasa ahamkāra*, the gods merge into the *Vaikārika ahamkāra*; the elements, the *taijasa* and the *Vaikārika ahamkāras* merge in the element called Mahat, which itself merges in Prakṛti which is the cause of the universe. At this stage Maheśvara separates Puruṣa from Prakṛti (Ib. II. 44.13-21). About the same account occurs at the *Brahmāṇḍa P.* (II. 4.1.132ff). The *Brahma. P.* (231.14-30) says that the *naimittika pralaya* comes at the end of four thousand years. It describes the stages as above, but states that it is Viṣṇu who stays in the rays of the sun when the latter drinks of all the waters. At the *prākṛta* doom the quality of *gandha* (smell) merges into that of *rasa* (fluid); *rasa* merges into *rūpa* ("form", actually *jyotis*, "brilliance"); *rūpa* into *sparśa* ("touch"; actually Vāyu) and *sparśa* in *ākāśa* (space) that has sound as its characteristic (Ib. 232. 2-14). The quality of *śabda* is taken at this juncture by the five elements; and the whole creation gets enveloped in darkness, which, in its turn, is enveloped by the principle of Mahat. Mahat, and all that is enveloped by it, is enveloped by Prakṛti; and Prakṛti and Puruṣa both get merged into Viṣṇu. (Ib. 27-33). The *Agni P.* also sets Viṣṇu at the centre of *pralaya*; it is he who stands in the sun, whose seven rays become seven different suns. The clouds gather due to the breath of Viṣṇu. After the downpour of incessant rain, the ocean swells, and in it Viṣṇu sleeps on the serpent-bed. In his *yoganidrā* (the meditative sleep) he thinks of his another aspect called Madhusūdana. When he awakes, he becomes one with Brahman, the highest principle, and creates. The *Prākṛta-pralaya* is the same as noted above (*Agni P.* 368.4-26). The clouds at the doom are Samvarta, Bhīmanāda, Droṇa, Caṇḍa, Balāhaka, Vidyutpatāka and Śoṇa (*i.e.* whirling, resounding terribly, terrible, water-carrier, having lightning as banner and red) (*Matsya P.* 2.8).[1] The *Sk. P.* (II. 7. 20. 23-24) mentions three types of doom—Mānava, which comes at the end of every day of the humans; the second comes at the end of the day of Brahmā and the third is the Brāhma *pralaya* that comes at the grand end of the world. At another place (*Sk. P.* V. 3.5.17-19) the types of *pralaya* are mentioned to be eight as follows : Māyūra (of the peacock); Kaurmya (of the tortoise), Pura (Para?), Kauśika, Mātsya (of the fish), Dvairada (of the elephant), Vārāha (of the boar), and

Vaiṣṇava (of Viṣṇu). Then there is the doom called Nyagrodha (the tree called nyagrodha=Vaṭa), and then the Ākāṅkṣa. There are dooms called Padma (lotus), Tāmasa (of darkness), Samvarta and Udvarta; and the final is the *Mahā pralaya*. At the time of the doom twelve suns shine on all quarters. They are : two each in the east, west, south and the north; two in the region of the Nāgas (*i.e.* nether world) and two in the Sky (*Sk. P.* V. 3. 20. 9).

1. *Matsya P.* 2.8

संवर्तो भीमनादश्च द्रोणश्चण्डो वलाहक: ।
विद्युत्पताक: शोणस्तु सप्तैते लयवारिदा: ।

**Door** (threshold) : There was a practice of paying homage to or worshipping the doors (*Sk.P.* I. 3 (b) 18.62[cd] *dvāravāstu sam abhyarcya*). The *Varāha P.* says that one should touch all doors and meditate upon the god Janārdana (39.29, *spṛṣṭvā dvārāṇi sarvāṇi*). According to the *Garuḍa P.* (I. 18.17) at the threshold the following gods are to be worshipped when performing the rite of "the worship of *Amṛteśa*" or "*Mṛtyuñjaya carana*"—the Mother goddess (*mātṛkā*), the *gaṇa*, Nandī (the Bull of Śiva) and the river-goddess Yamunā[1] (*cf.* also Ib. 23. 14, 28 for the same rite). It also states that at the door (*dvāre*) Dhātṛ and Vidhātṛ are to be worshipped (Ib. 34.16 also 17 Gaṅgā; 18[ab] Yamunā and Mahādevī to be worshipped). About the various gates, the *Garuḍa P.* (I. 46. 29-36) states that when the sun is at the *Simha, Kanyā* and *Tulā* (*rāśis*) the northern gate is to be purified. Likewise at the Vṛścika etc. the eastern, western and the southern gates are to be purified. Eight types of gates (doors) are mentioned according to the eight directions. The sub-quarters are identified, for this purpose, with the main quarters. Thus, if the door is to the north-east, it is taken as the eastern gate; if to the south-east, it is taken as being to the south; if to the south-west, it is taken as to the west; and if it is at the north-west, it is taken to be in the north. Various good and bad fruits are associated with gates depending on the quarter in which it is placed. The fruits are not entirely good or entirely bad; they are mixed. Thus if the door is kept to the east (including the sub-quarter which is designated for this purpose as 'east' *i.e.* north-east) it indicates fear from fire, many daughters being born, a post of status and the gain of wealth; it

also indicates (in the case of the king) the destruction of the King and the bringer of disease (Ib. 34). The trees to be planted at the gates are also indicated according to the quarters. Thus Aśvattha, Plakṣa and Nyagrodha are to be planted at the gates that are to the east, west and south etc., while the Udumbara also is recommended for these quarters; but to the north-east quarter Śālmalī is recommended (35-36). The *Matsya P.* (254) mentions the various technical names to the doors, according to the quarters. The eastern gate is known as 'Aindra' (belonging to the god Indra); it is also called 'Jayanta' (Jayanta is the son of Indra). The southern gate is called 'Yāmya' (belonging to Yama) and also 'Vitatham'; to the west it is called 'Puṣpadanta' and 'Vāruṇa' (belonging to Varuṇa); if to the North it is called 'Bhallāṭa' and also 'Saumya' (belonging to Soma) (Ib. 8-9). It is said that nowhere should the gate be entered (*viddha*; *vedha*, 'split') by a general and a public road. If a road enters the gate, it is most inauspicious (Ib. 10).[2] If the door gets uprooted all of a sudden, and on its own, the inmates of the house will be smitten by madness. If it gets closed on its own, there is indication of the destruction of the family (Ib. 15). If there is another door just above the main gate, it is said to be "the mouth of Death" (Ib. 16 *dvāropari ca yad dvāram tad antaka-mukham smṛtam*). Even if the gate is not entered by a road, but it has a major portion of it on the road, it is inauspicious; and it portends the ruin of the master of the home (Ib. 17.)[3] The main gate should always be decorated with a jar (full of water) and the creepers of the *parṇin* (*Butea Frondosa*); and it should always be worshipped with whole grains, water and with the bali-offerings (Ib. 19).[4]

1. *Garuḍa P.* I. 18.17.

   मातृकाया गणञ्चादौ नन्दिगङ्गे च पूजयेत् ।
   महाकालञ्च यमुनां देहल्यां पूजयेत्पुरा ।।

2. *Matsya P.* 254.10

   तथा वास्तुषु सर्वत्र वेधं द्वारस्य वर्जयेत् ।
   द्वारे तु रथ्यया विद्धे भवेत्सर्वकुलक्षयः ।।

   I have noted the belief in South India even today.

3. *ibid.*, 17.

   अध्वनो मध्यदेशे तु-अधिको यस्य विस्तरः ।
   व्रजन्तु संकटं मध्ये सद्यो भर्तुर्विनाशनम् ।।

4. Ib. 19.

कुम्भश्रीपर्णिवल्लीभिर्मूलद्वार तु शोभयेत्।
पूजयेच्चापि तन्नित्यं बलिना चाक्षतोदकैः ॥

***Draupadī*** : The life and legend of Draupadī, the wife of the five Pāṇḍavas, are important from more than one points. Apart from the *Mb.*, the purāṇic literature dwells on some of those interesting points in her life. According to the *Sk.P.* (IV. 49) Draupadī was Umā (Pārvatī) herself in her former life, and came out of the fire-altar when Drupada performed the sacrifice (Ib. 4). While the Pāṇḍavas were wandering in the forest, Draupadī propitiated the sun in his aspect of Bradhna ("the lustrous one") at Kāśī, who, being pleased, gave her the magic inexhaustible cooking vessel (*sthālī*), with a cover and a ladle (Ib. 10, *sadarvīm sāpidhānām sthātīm*). He said to her, "whosoever will propitiate me, standing before you, and established to the south of the god Viśveśa, will conquer his strain of hunger (Ib. 15).[1] This refers to the image of the sun established by Draupadī, and called Draupadāditya. According to the *Mārk. P.* (5. 24ff) the Pāṇḍavas were five forms of Indra, and Draupadī was the wife of Indra (now of five Indras on the earth), born from the altar. The Pāṇḍavas were masters of *yoga*, as they were Indra. Hence their five forms, though their wife retained her own (25-26) (see also under "Indra"). On the point of Draupadī getting a chain of garments when they were dragged away by Duḥśāsana, the *Śiva P.* (III. 19. 63-66) has an interesting explanation. According to it, once the sage Durvāsas was taking his bath in the heavenly river (Gaṅgā); he suddenly got naked, and was ashamed (that the cloth went away). Seeing that Draupadī, who was bathing nearby, tore off a strip from her own cloth and released it to the sage along the water-current. This the sage took and he covered his private part. Being pleased he gave a boon to Draupadī that her garments would go on increasing.

1. *Sk. P.* IV. 49.15

विश्वेशाद्दक्षिणे भागे यो मां त्वत्पुरतः स्थियम् ।
आराधयिष्यत नरः क्षुद्बाधातस्य नश्यति ।

*Dreams* : Dreams are portents of events to come, both auspicious and inauspicious and it is said that a dream seen at the break of day comes true within ten days (*Sk. P.* II. 2.17.136).[1] The following are auspicious dreams : riding or mounting the peak of a mountain, of a palace, of an elephant and a bull; the shooting forth of grass from the navel pit; having many arms; climbing a tree having white flowers; wearing of a wreath of white flowers, of white garments; having many heads; having hair turned white; holding the moon, the sun and or the stars; cleaning of the body; embracing the *Śakra-dhvaja*[2], seeing the banner being erected; holding a stream of water from the earth; sale of the enemies; success at discussion, gambling or in battle; eating soft flesh or milk-soup (*pāyasa*); bath with blood; drinking of wine, blood and the *Kṣīra* (milk-soup); milking of the cows or buffaloes with one's mouth; being coronated; breaking of one's head; one's death; getting of fire; being burnt by fire; gain of the royal insignia; seeing a king, elephant, horse, gold, bull and a cow; mounting the bull, mountain-top, tree-top and weeping there; smearing the body with clarified butter or excreta (*Agni P.* 229.19-31). The *Matsya P.* (241.21-34) mentions practically all the items mentioned above; but it adds a few, which are—being bound by the entrails; and in the case of milking with the mouth it adds the following beasts—lioness and a female elephant. It mentions the sprinkling with water from a cow-horn; respect shown by playing the lute and other musical instruments; seeing the delivery of a cow, a mare or female elephant in one's house; the gain of an excellent woman (of a higher class); being bound by fetters; seeing a friend, or a god and having forbidden sex (*agamyā-gamana*). The following are the auspicious dreams (from the *Brahmavai P.* Gaṇapatikhaṇḍa 33. 35ff), seen by Jamadagni : He saw himself climbing on fruit-laden trees, mounting an elephant, riding a horse, weeping being eaten by worms (Ib. 35), boarding a ship, being sprinkled over by sandal-paste, wearing a garland of flowers, wearing a yellow garment (Ib. 36); smeared with excreta and wine with pus and marrow, playing on a beautiful lute (Ib. 37); he saw himself on the bank of a river in the midst of fully blown lotus-petals (Ib. 38); eating betel-leaf, gaining blessings from a brāhmaṇa, seeing flowers, fruits and a lamp (Ib. 39); eating a ripe fruit drinking milk, and partaking of hot boiled rice mixed with sugar (Ib. 40); being eaten (or bitten) by a water-louse, a scorpion, a fish and a serpent, and fleeing due to fear (Ib. 41); saw himself in the form of the brilliant circle of the sun and the moon, saw a woman along with her husband and child,

and saw a smiling brāhmaṇa (Ib. 42); saw himself close to a smiling brāhmaṇa, a smiling maiden, all full of happiness (Ib. 43); saw himself watching a blossomed flower-tree, an idol of the deity and a king, and himself riding a horse and installed in a chariot (Ib. 44); saw a well adorned yellow-dressed brāhmaṇa-woman entering his house (Ib. 45); saw a white crystal, a conch, a wreath of pearls, sandal, gold, silver and a jewel (Ib. 46); he also saw an elephant, a bull, a serpent and a white *cāmara* (a tuft of hair of a wild cow, fitted in a handle; this is used to be waved by the side of a deity or a royal person or as a mark of eminence), a blue lotus and a mirror (Ib. 47); saw himself installed on a throne (Ib. 48); he saw a line of lotuses, water-filled jars, curds, fried rice, clarified butter and honey, an umbrella made of a lotus-leaf and also one who held it (Ib. 49), a line of cranes, of swans, of maidens in vow worshipping a white jar (Ib. 50); a group of brāhmaṇas seated in a pandal and worshipping Viṣṇu and Śiva, and uttering the words, "success be to you" (Ib. 51); saw a continuous shower of nectar (or of white lime, *śuddha-vṛṣṭim*) of (green) leaves, of fruits, of flowers and sandal (Ib. 52); also saw in his dream fresh flesh, living fish, a peacock, a wag-tail (*Khañjana*), a lake and holy water-places (Ib. 53); also saw a pigeon, a parrot, a *cātaka*, a tiger, a lion and a cow (Ib. 54); cow-bile (*gorocanā*), mountain of white grains, turmeric, blazing fire and the *dūrvā* grass (Ib. 55); saw a cluster of temples, a Śiva-liṅga being worshipped, also a clay-figure of Pārvatī (*mṛṇmayī śaivām*) being worshipped (Ib. 56); saw the flour of barley and wheat (Ib. 57); he saw that he had sexual intercourse with a woman in forbidden degrees (Ib. 58); also saw a dancing girl, a prostitute, and himself drinking wine and blood (Ib. 59 *dadarśa nartakīm veśyām, rudhiram ca surām papau*); saw himself eating flesh of yellow birds and of humans (Ib. 50); saw himself suddenly bound in fetters, injured and full of blood. All this he saw just prior to the sun-rise and got up (Ib. 60 *svapne aruṇodaye*; Ib. 61 *sam uttasthau harim smaran*). At another place the same Purāṇa describes the auspicious dreams of Akūra (Ib. Srīkṛṣṇakhaṇḍa 70. 2ff). New dreams are as follows : saw Kṛṣṇa of the age of *Kiśora* about 12 years) wearing the garland of wildflowers and wearing yellow clothes (Ib. 5) etc.; saw a bright woman with husband and children, clad in yellow clothes and holding white grains in one hand and, in the other a burning lamp (Ib. 8-9). Further the same Purāṇa mentions other auspicious dreams (Ib. Srīkṛṣṇakhaṇḍa 77. 17-77). Soms motifs are as follows : sexual intercourse with a woman in forbidden degree

(Ib. 17 *agamyā-gamena*), gaining a wife, entering hell (Ib. 17); entering a red city or a sea, drinking nectar, hearing good news and gaining wealth (Ib. 18); seeing an actor and a prostitute (Ib. 21 *naṭam veśyām*); These are the beliefs regarding dreams. If one sees himself eating *pāyasa* (milk-soup) in a lotus-leaf, curds, milk, clarified butter, honey, sweet food or a *svastika* (a preparation of wheat), one becomes a King (Ib. 22); by seeing a flowered tree one gets wealth, and by seeing oneself crossing a river freely one becomes a minister (Ib. 25); serpent-bite indicates gain of money (Ib. 26); by seeing a mare, hen or a female heron (*krauñcī*) one gets a wife; being fettered in dream indicates respectable position and the gain of male issues (Ib. 27); seeing oneself on the bank of a river amidst lotus-petals indicates being King (Ib. 28); bite by serpent, scorpion, water-louse indicates success and respect (Ib. 29); being troubled by horned beasts and by those having jaws, boars, monkeys is a sure indication of being a King and getting sumptuous wealth; embracing a woman clad in yellow and adorned with yellow wreaths indicates fortune (Ib. 37); all white things are auspicious, all black inauspicious (Ib. 38); a jar filled with water indicates the gain of a male issue (Ib. 49); an elephant touching one on the head by the trunk indicates royalty (Ib. 46); a lustrous woman entering the house and releasing excretion indicates the gain of wealth (Ib. 51); a maiden of eight years, decorated with jewels indicates that the dreamer would be a wise man (Ib. 59); gaining of a manuscript (*pustakam*) from her indicates the gain of wisdom etc.—(Ib. 63ff).

Indumatī, the wife of Āyus was given a fruit by the god Dattātreya. She conceived and saw in her dream a man as lustrous as the sun, wearing white wreaths, having four arms each holding a conch, disc, mace and a lotus respectively. He showered her with milk from the conch; and he gave a pearl in her mouth; and a lotus in her hand, (*Padma P.*, Bhūmikhaṇḍa 104.5-14). When the King told of this dream to Śaunaka, the latter told him that it indicated the birth of a son soon. Almost all these dreams are mentioned by the *Bhav. P.* (Brahmakhaṇḍa 69.3-24), including sexual intercourse with a woman in the forbidden degrees (Ib. 14), along with the results. The *Brahmavai P.* (Śrīkṛṣṇa 77.5ff) mentions the time of the fruitfulness of various dreams according to the time they are seen. It states that whatever is seen in dream in the day time comes true (Ib. 7[cd] *dine manasi yad dṛṣṭam tat sarvam labhate dhruvam*). But, a dream in the state of disease, fear or anxiety does not

come true (Ib. 8-9). Having seen a good dream, if a person sleeps again, it becomes fruitless (Ib.10); and if a good dream is told to a person of the Kāśyapa *gotra* it becomes fruitless (Ib.11); also if told to a woman, there is loss of wealth (Ib.12).

In the *Matsya Purāṇa* things contrary to some of the things noted above are mentioned. (*Matsya P.* 241.2-15); and they are evil dreams. Thus the sprouting of grass from any part of the body and *not* from the navel pit; shaving of the head; being nude; smearing the limb with oil (*abhyaṅga*); swinging; falling from a height; killing a horse; riding a pig, bear, donkey or a camel; eating boiled flesh and oily *Kṛsara* (*khichaḍī*); dancing; laughing; one's marriage; singing drowning in a stream of water; bath with cow-dung-water; mounting a funeral pyre; entering mother's womb; the fall of the *Śakradhvaja*; fall of the sun and the moon; embracing maidens; homosexual intercourse (in the case of a man); the break of a limb; vomitting and pussing of liquid excreta (*vireka-vamana-kriyā*); going to the southern quarter; injury to fruits and flowers; washing of the dwelling; getting into a calamity; playing with ghosts, demons, monkeys and bears; playing with women; wearing of tawny garments (*Kaṣāya-vastra-dhāritvam*); wearing red wreaths. The *Agni P.* (229.1-4) mentions almost the same, but adds wearing of a dirty cloak; smearing with mud; the sounding of the lute (? this has been included under auspicious dreams by the *Matsya P.* see above); killing of a serpent; gain of lotuses and of iron; mounting or climbing of tree, having red flowers or touching pig, horse and a donkey; eating the flesh of birds; drinking of oil, bath with ink-water (*maṣītoya-snāna*). According to the *Garuḍa P.* (II.11.9ff) if a persons sees himself bound in dream, drinks water, runs away after taking food, mounts a bull, flies in the sky, goes to holy water-places (*tīrthāni*), sees his living relatives dead, it is all due to the trouble of ghosts. We have dreams described in certain accounts. Thus Maya, the demon, is said to have seen four terrible women and three fierce men in dream. They entered his city and also his body. He saw one woman riding an owl, and a man a donkey. The man had a *tilaka* of *sindūra* (zinc oxide); he had four feet and three eyes. This was a bad dream (*Matsya P.* 130.26-31). According to the *Sk. P.* (V. 2.80.14ff) the King Kalmāṣpāda, being cursed by Vasiṣṭha to be a human-eater, saw the following things in his dream : He saw the sea getting dried, the moon falling on the earth, and saw himself soiled and with hair dishevelled. He saw that

he had fallen from the top of a mountain into the pond of cow-dung, drinking oil by his folded hands, and laughing time and again (Ib.15). He saw himself being smeared with oil, sitting on a pedestal of iron, down cast (Ib. 16). There were young women, dressed in wreaths of red flowers and others with black garments and black-flowered wreaths (Ib. 17). Being dragged by them, he saw himself led to the southern quarter, fettered in chains of gold, silver and iron (Ib. 18). He saw himself merged in dust and mud and fettered with iron-chains, being praised by the pigeons, crows and vultures (Ib. 19); and being eaten by the jackals, he stayed with a mace on his head (Ib. 20). At another place we are told that when Viṣṇu decided to spoil the chastity of Vṛndā, she saw in her dream her husband riding a he-buffalo, smeared with oil and a nude, wearing black flowers, being attended by flesh-eating beasts, going to the South, his head tonsured. She also saw her city being drowned in the ocean (*Sk. P.* II.4.21.2-4=*Padma P.* Uttara. 105.2-4). We have a regular arrangement showing the dream and the corresponding result in a certain period. Thus, if a person sees himself being carried or eaten as the case may be, by ghosts, a crow, a dead person (*preta*), vulture, jackal, donkey, pig, hawk etc., he is to die within a year. If he sees himself decorated with red garments, red flowers etc. and climbing the heap of dust, or an anthill or the sacrificial post (*yūpa-daṇḍa*)[3] he would die within eight months. If he sees himself going to the south mounting a donkey, or having a clean shaven head, smeared with oil, and having dry wood on head, he is to die within six months. If he sees a person who is holding an iron staff in hand, wearing black garments, in front of him, he is to die within three months. If he sees himself going to the east, sleeping on a monkey, he is sure to die within five days (*Sk. P.* IV. 42.29-38). The *Sk. P.* (IV. 56.6-18), which mentions some of the items mentioned above, has some new ones which are—solar eclipse, two rain-bows, two banners at the same time clashing in war. Things of this sort indicate the fall of the nation. The fall of a banner from the place also indicates calamity to the kingdom. And so does the fall of the *Kalaśa* of a temple. It is also said that if a person sees himself being driven on a monkey to the south, the remedy against it is to leave the place. It is also bad to see the city being surrounded by groups of beasts yelling and crying, (see also under "Death" for indication in dream; for about the same bad dreams see *Brahmavai P.*, Gaṇapatikhaṇḍa 34.11-34). Some other bad dreams are as follows : seeing wooden sandals in

a dream is indicative of cancer (*Brahmavai P.* Śrīkṛṣṇakhaṇḍa 82.19); leather-straps of sandals in a heap (Ib. Gaṇapatikhaṇḍa 34.32; see also under "Feet"); laughing in dream; seeing a marriage ceremony (Ib. 2); pain in the teeth or their falling off indicates loss of wealth or bodily pain; a naked śūdra widow indicates sorrow (Ib. 6); an enraged brāhmaṇa woman indicates loss of wealth (Ib. 7); a wild flower, red flowers, blossomed *palāśa* tree (*Butea Frondosa*), cotton, white cloth indicate sorrow (Ib. 8); a woman clad in the black singing and dancing, and a dark complexioned widow indicate death (Ib. 9); deities running and dancing crying and yelling indicate sudden death (Ib. 10); dead child, a tonsured person, a garland of bones all indicate calamity (Ib. 13); a funeral pyre full of ashes indicates death (Ib.17); black gram, green gram and *masūra* indicate instant injury (Ib. 19; for other dreams and indications, (Ib. 20-41; also Ib. Gaṇapatikhaṇḍa 34.11-40). In the bad dreams Kamsa is said to have seen a very old woman clad in red, having wreaths of red flowers, holding a sharp sword in one hand and, in the other, part of a broken earthen jar (*Brahmavai P.* Śrīkrṣṇakhaṇḍa, 63.4-5; other dreams are as noted earlier;-6ff-27). In another case he saw a terribly angry woman, along with her husband and son cursing him and breaking up a water-filled jar (Ib. 10[cd], *babhañja pūrṇakumbham*); he saw a woman holding a lotus, her fore-head decorated with vermilion-dots, going away from his house cursingly (Ib. 16); a terrible woman with her nose chopped (*chinnanāsā*, (Ib. 6, also v.19); saw at marriage red-clad and red-wreathed men dancing (Ib. 21); a naked woman, loose-haired, dancing (Ib. 18); naked man dancing and vomitting blood (Ib. 22); saw a naked man, with a necklace of heads, his own head cut off, dancing from house to house (Ib. 26); saw the eclipse of the sun and the moon (Ib. 23). At another place (Ib. Śrīkrṣṇa 66.5ff-20) we have similar dreams of Rādhā). One of which is that of statues in the palace dancing and laughing (Ib. 17[ab] *saudhaputtalikāḥ sarvā nṛtyanti ca hasanti ca*; *cf.* idols in similar position noted above); and a black figure embracing her (Ib.20; also *Liṅga P.* I.90.2ff).

Remedies to avert the effects of bad dreams are mentioned (*Brahmavai P. loc. cit.* 82.42-57). Twigs of red sandal, smeared with clarified butter, are to be offered into the fire along with a thousand mutterings of the Gāyatrī (Sāvitrī) *mantra* (*ṚV* III.62.10); one may utter the eight names of Viṣṇu—Acyuta, Viṣṇū, Keśava, Hari, Satya,

Janārdana, Hamsa and Nārāyaṇa—after bath, facing the east (*Brahmavai P. loc. cit.* 44-45). Other *mantras* are similarly mentioned.

The *Sk. P.* (III. 3.19.42ff) mentions a queer instance of sexual union in dream resulting into pregnancy and delivery in actual life. It says that a brāhmaṇa lady named Śāradā and a brāhmaṇa from the Pāṇḍya country (modern Tamil Nadu; near about Madura) always dreamt that they had union in dream; ultimately Śāradā conceived and delivered a boy. (For the interrelationship between health and dreams, see under "Physiology").

1. *Sk. P.* II. 2.17.136[cd]

   दशाहात्फलदः स्वप्नः तस्मिन् काले नृपोत्तम । (अरुणोदये)

2. The Śakra-dhvaja or the Indradhvaja is actually hoisted in the bright half of Bhādrapada and the festival lasts from the 8th to the 12th. This banner (of Indra) is said to have been given to Vasu Uparicara; see under "Festivities" 'Indra-mahotsava'.

3. On the other hand, climbing of a sacrificial post is an actual ritual in the Vājapeya sacrifice. *Śat. Br.* V. 2.1.7ff; *Tait. Sam.* I. 7.9.2, which indicates a symbolic stay in heaven.

*Drinks* : See under "Food and Drinks".

*Drum* : Various types of drums are mentioned in the context of war. They are *dundubhi*, *turya*, *ḍiṇḍima* and *gomukha* ("cow-mouthed"). There is another instrument called *Kharaśṛṅga* (which might be a type of small drum of the shape of a horn, or in fact a horn), the *kāhala* and *bherī*, (*Sk. P.* I. 1.28.25-26;46; *cf.* also Ib. I. 1.3.59, which adds the conch, and 'horns'-*śṛṅgāṇi*[1]). About the magico-religious virtue of the *drum* (*bherī*) it is said that the sound of this drum, installed in the courtyard of a Śiva-temple is enough to lead to the highest heaven even the sinful and the non-believers. Even the beast from whose hide this drum is made as also the people who installed it attain the abode of Śiva (Ib. I. 1.5.101-102).

1. रणदुंदुभयो नेदुस्तथा प्रलयभीषणाः रणकर्कशतुर्याणिडिंडिमा-
   न्यद्भुतानि च । गोमुखाः खरशृङ्गाणि कलहान्येव भूरिशः ।।

*Duplication of personality* (*Chāyā*) : There are many cases where a person is said to keep a substitute for himself, getting it created in his own likeness in appearance, himself getting away to another place. This is found to be the case generally with divine females. Thus, it is said that Sanjñā, the wife of Vivasvant, the sun-god, could not bear her husband's lustre. So, she went to her father, Viśvakarman's, house. But, she placed in her stead *chāyā* (*Viṣṇu P.* 2.2-5). This is the oldest myth that employs this motif. (*ṚV* X.17.1-2). The same motif is later employed in the account of the moon-god and Rohiṇī. It is said, the moon-god was continuously enjoying amorous sports with Rohiṇī, one of his constellation-wives. This made Śravaṇā angry; so Śravaṇā placed her 'duplicate' (*chāyāñca datvā*) with the moon and went to her father. There she asked her father to divide her lustre. Her father did so, and from one part of the lustre created the constellation named Abhijit (*Brahmavai P.*, Śṛīkṛṣṇakhaṇḍa 73-75), as from the lustre of the sun Tvaṣṭṛ produced the divine disc etc. (see under "Sañjñā"). When Vṛndā, the daughter of Kedāra cursed Dharma who had come to test her chastity. Kṛṣṇa told Vṛndā, that she would be the *chāyā* of Rādhā; and that when at her marriage Rāvāṇa would accept her thinking her to be Rādhā, the real Rādhā would get salvation, and get assimilated in Kṛṣṇa (*Brahmavai P., loc. cit.* 86.136-139). Rati, the mother of Aniruddha, is said to have been abducted by the demon Śambara; but she placed her *chāyā*, named Māyāvatī, on his bed and protected her chastity. (Ib. 112.9; 115.78-79 *chāyām dattvā ca śayane*, and *chāyām māyāvatīm datvā* respectively). Agni is said to have given Rāma the *chāyā*-Sītā at Pañcavaṭī and had taken away the real Sītā. It is the *chāyā*-Sītā that was abducted by Rāvaṇa. The real one was given to Rāma back at the fire-test after Rāvaṇa was defeated (Ib. 116.9-15). In another account it is told that the wives of some brāhmaṇas gave food to the *gopas*, knowing them to be the friends of Kṛṣṇa. So Kṛṣṇa took them all into his domain making them *gopīs*. In their places in the homes, however, Kṛṣṇa placed their *chāyās* (Ib.18.9-63. esp. 63[a] *hariś chāyām vinirmāya tāsām...prasthāpayāmāsa gṛhān*). When Rādhā wept bitterly on the final separation from Kṛṣṇa, the goddess of heavenly speech prepared his *chāyā* and placed it near Rādhā (Ib.15.169). The motif forms a part of the general and popular motif of metamorphosis. The demons and the divine persons are often said to resort to this change. (See under, "Demons" 'Vyāḍi', for example).

**Durjaya** : (1) According to the *Varāha P.* (10.35ff) he was the valiant son of Supratīka and Vidyutprabhā. It is said that when he was wandering in the garden of Kubera he saw two beautiful maidens under a golden tree. The two girls were respectively the daughters of Hetṛ and Prahetṛ, who were the sons of Svāyambhuva Manu, and they were named Sukeśī and Miśrakeśī. Durjaya married the girls. It is further reported (Ib. 11.11ff.) that once Durjaya went to the hermitage of the sage Gauramukha. The latter had a gem (*maṇi*) called *citta-siddhi*. With the help of this *maṇi* the sage entertained the King in a very pompous manner. This *maṇi* was given to the sage by Viṣṇu. But now the King himself wanted the *maṇi*. When he went to his city, he sent one of his ministers, called Virocana to fetch the *maṇi*; but the sage did not part with it. The king then sent another official, named Nīla, this time with a big army. The *maṇi* was kept in the sacrificial hall of the sage. As Nīla proceeded towards the *maṇi*, from it came out fifteen warriors, weapons in hands, who defeated the King's warriors. The official was also killed. Next the King came to the spot and there raged a terrible fight. The sage realised that the *maṇi* was the cause of the trouble. He propitiated Viṣṇu and requested him to kill Durjaya. As in that forest Viṣṇu destroyed the enemies of Gauramukha within a moment (*nimiṣa*), the place was called Naimiṣa (Ib. 68-10).

(2) According to the *Kūrma P.* Durjaya was the son of the King Annata. Once he saw Urvaśī on the bank of the Kālindī and had love-sport with her for a considerable period. After a long time he told her that he would return; and he went back to his city. When his chaste wife came to know of this, he went out of his palace to perform expiation as directed by the sage Kaṇva. As he proceeded to the Himālayas, he saw a Gandharva with a celestial garland, which he wanted to get for Urvaśi. He fought with the Gandharva and snatched the garland; and going to Urvaśi, he gave it to her. It is said that he united with her, and would not leave her though urged again and again. So she took an ugly form. Feeling disgust, the King left her and went to practise penance (*Kūrma P.*, I.22.4-36ff).

**Durvāsas** : According to the *Vām. P.* (2.45-47, Durvāsas was produced from one of the three streams that oozed out from the hand of Viṣṇu when the latter was struck by Śiva. Hence he was an *amśa*

(part) of Śiva (*cf.*47[d] *durvāsāḥ Śaṇkarāñaśtaḥ*). According to the *Brahmāṇḍa P.* he was appointed by Śiva to subdue Indra's pride. Accordingly, Durvāsas presented to Indra a garland, which was given to him by a Vidyādhara woman. Indra placed it on the shoulder of his elephant; but the latter threw it on the earth. Now, Durvāsas angrily cursed Indra for the fault, that he would lose his lustre and would be ugly to look at due to this lapse (*Brahmāṇḍa P.* II.4. 12-28). The *Agni P.* (III.2.1-2) states that the gods had become devoid of prowess due to the curse of Durvāsas and hence were defeated by the Asuras. Durvāsas has been reckoned to be an incarnation of wrath; and it is said that he came out of his mother's womb also in wrath; hence he was born prematured. According to the *Mārk. P* (17.18[ab]), he came out of his mother's womb within seven days (*saptāhāt pracyuto mātur udarāt kupito yataḥ*; see "Birth-unusual" for more examples), and also that he was the *amśa* of Śiva (Ib. 10[b] *rudrānśaḥ sam ajāyata*). He was the son of Atri and Anasūyā, and practised the excellent vow called *Unmatta* ("madness"), in which he left his father and mother and wandered over the world (Ib. 14-16).[1] These references indicate that Durvāsas was a follower of one of the Śaiva sects, as he is said to be born from the *amśa* of Śiva, as noted above (see also *Śiva P.* III. 19.27). According to the *Sk. P.* (VI. 37.10ff) he approached the brāhmaṇas at Camatkārapura in Hāṭakeśvara, and told them that he desired to build a temple of Śiva. (Ib.[ab] *mama buddhiḥ samutpannā śambhor āyatanam prati*). But none of the brāhmaṇas replied. Hence, he cursed them saying, "there are three types of infatuation (*mada*) *viz.* of learning, of wealth and of birth in a high family. All these shall get transferred to your progeny. You will be devoid of love for each other". Then the brāhmaṇas cursed back that even Durvāsas would be a victim of terrible wrath (16-32). Durvāsas is often associated with some sort of a test or a curse (the curse to Śakuntalā is well known). According to the *Varāha P.* (38.7-29) while a hunter (named Satyatapas) was practising penance, Durvāsas approached him for food. As the hunter was anxious, a golden vessel fell from the sky. The hunter took it and went around the trees for alms. The trees offered him various types of rich food in fruits. As the food was ready, the sage Durvāsas wanted to wash his feet before meals. The hunter concentrated his mind on his preceptor and solicited mentally the river Devikā, who readily came to offer water to wash the feet of Durvāsas. Durvāsas was satisfied,

and named the hunter Satyatapas. He also said that, though a hunter by caste, he is now entitled for Vedic studies (Ib. 39.7). He tested people in vow, and also gave boons when satisfied (*cf. Śiva P.* III.19.29ff for the test of King Ambarīśa; he is said to have tested even Rāma, (Ib. 52-53). He is also brought in the account of Kṛṣṇa. It is said that once he saw Kṛṣṇa and Rukmiṇī in the chariot in amour. He himself yoked the horses to the chariot and drove. Seeing that Kṛṣṇa was oblivious of all this, he got down; and, being pleased he gave him the boon that his body would be strong like *Vajra* (Ib. 61-62). Once as he was taking bath in the divine river (Gaṅgā), his cloth slipped away. Draupadī who was taking bath at a distance away up-stream, noticed it; she tore a part of her garment and sent it down-stream, with which the sage covered his private part. Being pleased he gave her a boon that her cloaks will keep on increasing at critical times.[2] (see also under "Draupadī").

In a variant account of Kṛṣṇa and Durvāsas, it is stated that Kṛṣṇa and Rukmiṇī personally dragged the chariot in which Durvāsas sat, as was desired by the latter. In the way Rukmiṇī got thirsty and Kṛṣṇa brought the river Gaṅgā to quench her thirst. When Rukminī drank the water, Durvāsas got angry with her, as she did not take his prior permission. He cursed her to be given to drink, and that she would be separated from her husband (*Sk. P.* VII. 4.2.35-49). Durvāsas is said to be married to Ekānamśā, the daughter of Kṛṣṇa (*Brahmavai P.* Śrikṛṣṇakhaṇḍa 112.43). At another place in the same Purāṇa it is said that he was married to Kandalī, the daughter of the sage Aurva. Kandalī had a bitter tongue and used to quarrel with her husband. For this Durvāsas cursed her to be turned into a heap of ashes; but he was sorry for what he had done. As he desired to give up his life, Viṣṇu appeared before him in the form of a brāhmaṇa and told him that his wife, Kandalī, would be turned into a tree, that would give fruits only once (Ib. 24.6-82).[3] Durvāsas now got composed. The sage Aurva knew about the calamity that befell his daughter and went to the house of Durvāsas and admonished him (Ib. 25.7-19). According to an account from the *Bhāg. P.* (IX. 4.35), Ambarīṣa, a devotee of Viṣṇu, was on the point of completing a vow; and was about to take food. At that moment Durvāsas arrived and went away saying that he would return after performing the daily rites of *sandhyā*.

Ambarīṣa was in two minds, and broke his fast only by taking water. When Durvāsas knew this, he was angry. He plucked a hair from his locks and therefrom created a *Kṛtyā* (demoness ; see under "Kṛtyā") who sought to attack the King. Now, Viṣṇu released his disc, Sudarśana, to protect the King. It followed Durvāsas wherever he went. Harassed, Durvāsas took resort to Viṣṇu and had to forgive the King. The *Sk. P.* (VII.1.236.1-23) mentions a holy place called Durvāsāditya at the Yamunā, where, on the request of the sage, the sun is stated to have stayed. The worship of this idol of the sun is prescribed on the seventh bright of the month Māgha.

1. *Mārk. P.* 17.16

   दुर्वासाः पितरं हत्वा मातरं चोत्तमं वृतम् ।
   उन्मत्ताख्यं समाश्रित्य परिव्यभ्राम मेदिनीम् ॥

   This would indicate that he represents a sect of mendicants, wayward behaviour was whose characteristics, *cf. Śiva P.* III. 19.27

   दुर्वासा मुनिशार्दूलः शिवांशान्मुनिसत्तमः ।

2. This detail is not found at *Mb.*, which otherwise, refers to Durvāsas at various places. See Ādi. 110.4-6; *Mb.* (*Ibid.* 222.52) mentions that he was the *amśa* of Śiva. For his test see, for example Vana 260.12-21;29; in Kṛṣṇa legend, Droṇa 11.9; Anuś. 159.18-36. According to Anuś. 160.37 Śiva himself lived at Dwārikā in the form of Durvāsas with Kuntī; Āśrama 30.2-6.

3. *Brahmavai P.* II. 24.82

   कन्दली कदालीजातिर्भविष्यति महीतले ।
   शुभदा फलदा कान्ता सक्तसूता सुदुर्लभा ॥

***Dwarf*** : Apart from the legend of Viṣṇu taking the form of a dwarf the motif of the dwarf (*Kubja-Kubjā*, male-female) obtains in the Purāṇas. The most popular legend in the case of Viṣṇu is that of Bali whom he pushed to the nether region by placing the third step on his head. (See under "Demons"-'Bali'). The *Vām. P.* gives a variant of this motif. According to it (52.58ff-80), Viṣṇu assumed the form of a dwarf to punish the demon Dhundhu (For 'Dhundhu' see under "Demons"). According to the account, a brāhmaṇa named Prabhāsa had two sons—Netrabhāsa and Gatibhāsa. Gatibhāsa was a dwarf : and, on that account was deprived of his share by the other one

stating that the dwarfs and others that are deformed (*Kubja, Vāmana, Khañja*, etc.) do not get a share (Ib.64). When Gatibhāsa argued, the other brother threw him into a river. Gatibhāsa, however, was saved by the people of Dhundhu and was brought to him. Gatibhāsa asked only three-steps-ful of land from him, which was granted. Gatibhāsa, who in reality was Viṣṇu, traversed the whole world with two steps ; and with the third he pushed Dhundhu in a hole in the earth.

Some Purāṇas mention the worship of a female-dwarf, *Kubjikā-pūjā*. According to the *Agni P.* (144.34-40) the goddess *Kubjikā* is to be shown with six faces (four to the four quarters, one above and one below). They are to be of the hue of a blue lotus. She is also of six types. She has twelve hands, she sits on a corpse that is placed on a throne (35$^{ab}$ *simhāsana-sukhāsīnā pretapadmopari-sthitā*; the last epithet comes for Cāmuṇḍā also; see under "Goddesses"-Cāmuṇḍā'); in her neck is the serpent Vāsuki; and on the head is the serpent Takṣaka; in the ears as the ear-rings, there are tortoises (36$^{cd}$, *kulikaḥ karṇayoryasyāḥ kūrmaḥ kuṇḍala-maṇḍalaḥ*); at the eye-brows there are the two serpents named Padma and Mahāpadma; in her left hands there is the serpent, a Kapālaka (pot-sherd or skull) and also the conch, a book, an *akṣa-sūtra*, and a *khaṭvāṅga*; in her right hands she has the trident, mirror, sword, necklace of pearls, a goad and a bow. Her upper face is white. The usual one is white in the upper half and black in the lower; the eastern face is white and fearful. The southern one is black; and the others are white like snow, moon or the *Kunda* flower.[1] Brahmā is at her feet; Viṣṇu at the *jaghana* (buttocks); Rudra at the heart; at the throat is Indra; Sadāśiva is at the forehead; and above it (on the second forehead) is Śiva. The *Garuḍa P.* also (I.26) refers to the worship of Kubjikā, along with Śiva who is said to have five faces. There she is addressed as 'Aghoramukhī', while at the *Agni P.* (*loc. cit.*40) she is said to be '*āghūrṇikā*' (intoxicated). According to the *Agni P.* (143.15ff) at the worship of Kubjikā, Gaṇapati is to be worshipped as a dwarf (*baṭuka*), in a quadrangular design. The worship of even the goddess Kulaṭā is enjoined in this context (Ib. 17). Kubjikā is addressed as Aghoramukhī, Vajra-kubjinī, Trailokyakarṣiṇī ("Tormenter of the three worlds"), *Kāmāṅga-drāviṇī*, etc. She is also called Kaulī (Ib. 144.4). It appears from what has been noted above, that a separate cult of the dwarf god or goddess was in vogue; and it was associated with that of the dwarf Viṣṇu. According



*Kubjikā*



*Kubja*

to the *Sk. P.* (VII. 2.14.61ff) once the thumbkin sages called Vālakhilyas (for them see under "Vālakhilya") were taking bath in the Gaṅgā. After bath, when they went to the temple of Viṣṇu, the latter laughed at their thumb-size. They got enraged and cursed him to be a dwarf on the earth, for a divine errand. Accordingly Viṣṇu was born as a brāhmaṇa, dwarf in size, in the region of Madhyadeśa (in between the Himālayas and the Vindhya, the holy land according to the tradition). He had a large stomach, short arms, was lame, had an enlarged head, protruding chin, stout thighs, thick neck and he was very greedy and lustful, clad in white, with his tuft of hair tied in a knot, having a pitcher, an umbrella and wearing sandals. He roamed from one holy place to another.[2] He is said to have propitiated Śiva at Prabhāsa and got a boon from him (Ib. 16.42). According to the *Padma P.* (Sṛṣṭi-khaṇḍa 36.124ff), after the defeat of Rāvaṇa, Rāma was advised by Bibhīṣaṇa to take away the idol of the dwarf Viṣṇu and to install it in Kānyakubja. He also told Rāma, that the idol of the dwarf had been installed at the present place (in Laṅkā) by Meghanāda, when he had defeated Indra (Ib. 127, which indicates the installation of the dwarf at victory and such other important occasions).[3] It is further said that all sins vanish at the sight (*darśana*) of the dwarf (Ib. 153ff).

1. *Agni P.* 144.38[cd]
   श्वेतमूर्ध्वं मुखं देव्या ऊर्ध्वंश्वेतं तथाऽपरम् ।
   Ib. 39
   पूर्वास्यं पाण्डरं क्रोधि दक्षिणं कृष्णवर्णकम् ।
   हिमकुन्देन्दुभं सौम्यं ब्रह्मा पादतले स्थितः ।।
2. *Sk. P.* VII. 2.14.81-83,[ab]
   मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थयात्रिकः ।
   महोदरो ह्रस्वभुजः खञ्जपादो महाशिराः ।।
   महाहनुः स्थूलजङ्घः स्थूलग्रीवोऽतिलंपटः ।
   श्वेतवस्त्रो बद्धशिखश्चछत्रोपानत्कमण्डलून् (लुः?)।।
   दृष्टुं तीर्थान्यनेकानि बभ्राम स महीतले ।
3. *Padma P.* Sṛṣṭikhaṇḍa, 35.125
   विदित्वा राघवमतं वायुना समुदाहृतम् ।
   विभीषणस्त्वलंकृत्य रत्नैः सर्वैश्च वामनम् ।।
   Ib. 126
   आनीय चार्पयद्रामे वाक्यं चेदमुवाच ह ।
   यदा वै निर्जितः शक्रो मेघनादेन राघव ।।
   तदा वै वामनस्तवेव आनीदेव जयलक्षणम् ।
   तस्यैव त्वमिमं तो देवदेव प्रतिष्ठय ।।

# E

*Earth* : In this motif are included two aspects of Earth viz. (i) The elemental, as earth; and (ii) the aspect of dust or mud.

(i) *Earth* : Earth is said to be closely associated with Viṣṇu (*Agni P.* 209$^{c}$.40 *bhūmir vai Viṣṇudevatā*; *Garuḍa P.* II.31.4$^{b}$ *bhūr vaiṣṇavī*). The earth is said to be produced from the perspiration of the fire-god (*Matsya P.* 2.9, *agni-prasvedasambhūtām..... medinīm*). Earth is also said to be the third body of Śiva in his form of Śarva, and the earth itself is called Śarvā. The reason given is that it stands firm due to the bone from the body of Śiva. As she is the body of Śiva himself, it is necessary to be particular while passing urine or excreta. These acts should not be done in shade, nor in one's own shadow, nor on a path. One should cover one's head and after the act the place should be covered with grass. Then only Śarva (Śiva) does no harm (*Brahmāṇḍa P.* I.2.10.39-40). The creation of the earth is described as follows: In ancient times the earth remained submerged in water. In that condition she observed some fasts and vows by which Viṣṇu was pleased; and taking her out in his form of a boar he placed her in a firm position (*Varāha P.* I.39.21ff). The unevenness of the earth is sought to be explained by an account. It is said that at the marriage of Śiva and Pārvatī all creatures assembled. Earth, not being in a position to bear the weight got dimpled in the northern quarter; and she sank as far as the *pātāla* (the nether region); and in the south she got elevated. The gods were afraid; and Śiva asked Agastya to make the earth even. When Agastya crossed the mountain Vindhya, the earth became even (*Sk.P.* II.1.31.18-28). According to an account Viṣṇu divided into three parts Indra's sin which he incurred due to killing the son of the creator (In the Vedic accounts and even later this son is Vṛtra). He then placed the three parts each among women, in the earth and among trees. The sin that is placed in the earth is the salty or saline portion (*Brahmāṇḍa P.* II.4.9.24-26). The account occurs

in the *Sk.P.* also (I.1.16.21-25), with the difference that the divider of the sins is not Viṣṇu but Bṛhaspati. When Bṛhaspati asked her to take the share she objected that she would be contaminated with the sin. But Bṛhaspati said that she will be purified again by the touch of Kṛṣṇa Vāsudeva when he takes birth in the family of Yadu (Ib.). According to yet another account from the *Sk.P.* (V.3.118.29-30) because the sin was thrown into the earth, she became non-eatable (*abhakṣyā*). The *Brahma P.* (155.2-8), records a legend about the earth. According to it, the sages Aṅgirasas were the priests at the sacrifice performed by the Ādityas.[1] The latter gave the earth as the *dakṣiṇā* (sacrificial fee). The Aṅgirasas went to perform penance. Now, the earth assumed the form of a lioness and began eating all people. When the Aṅgirasas came to know of it they approached the Ādityas and asked them to take back the earth but the latter refused stating that once given a thing cannot be taken back. They also said that especially, in the case of land (earth) if one takes it back being given once, or takes another's, he remains as a worm in the excreta for 60000 years.[2] In the *Brahma P.* (219.71-115) we have an interesting account about the earth being pregnant. It is said that Viṣṇu, in the form of the boar (*Varāha*) performed a *śrāddha*, where he invited the brāhmaṇas. His wife the earth, also called Chāyā, took part in it. He gave the plate of the *piṇḍa* (rice-ball to be offered to the manes) to Chāyā (=Earth); and she divided it into two and again each into three. The middle *piṇḍa* was then taken up by Viṣṇu-Varāha who gave it to Chāyā (=Earth) whereby she became pregnant, when she ate it. From her was born Bhauma, "the son of Bhūmī" who is known as Narakāsura. (See under "Demons"-'Naraka').[3] At another place (earlier) in the same *purāṇa* we have the earth speaking to Kṛṣṇa who killed Narkāsura, "when you lifted me, O lord ! in your form of the boar, by your touch was this son born to me." (Ib.202.23). According to the *Bhaviṣya P.* (*Brahmakhaṇḍa* 79.4-8) the sun had two wives—Rājnī and Nikṣubhā. Rānjī is the sky, and Nikṣubhā is the earth. On the (dark) 7th of the month Saumya the sun is said to unite with the sky, and on the dark 7th of the month Māgha, he unites with the earth. At this time the earth-goddess is fresh from her menstrual bath, and takes the 'seed' from the sun and becomes pregnant, while the sky-goddess releases her foetus, in the form of rain, in the rainy season.[4]

About the creation of the earth, another account current is that of

the killing of the demons Madhu and Kaiṭabha. These two demons dwelt in the primeval waters. Once they challenged Viṣṇu to fight with them, where there be no water. When Viṣṇu killed them, their *medas* (fat) fell out; therefrom was created Medinī (earth) (*Brahmavai P.* Prakṛtikhaṇḍa 8.7-10).

*Symbols of Earth.* A half-delivered cow is earth with the seven islands (*Brahma P.* 87.26); the circumambulation of such a cow is like going round the earth[5] (see under "Cow").

*The milking of the earth*—One of the most interesting motifs is the milking of the earth, which symbolizes the gain of all sorts. The following table will give an idea (*Brahmāṇḍa P.* I 2.36.202ff) :—

| *For whom milked* | *Milker* | *Calf* | *Milk* | *Vessel* |
|---|---|---|---|---|
| 1. — | Pṛthu | Manu, the son of Cakṣus | grain, corn | his own palm |
| 2. *Ṛṣis* | Bṛhaspati | Soma | penance, *brahma* | metres (*chandāṃsi*) |
| 3. Gods | Savitṛ (sun-god) | Maghavant (Indra) | *ūrjam* (strength), honey. | golden. |
| 4. Manes | God of Death | Yama | *Svadhā* (nourishment for manes) | made of silver. |
| 5. Asuras | Daitya (Ditinandana) | Virocana | (*pāyasā* milk preparation) | made of iron. |
| 6. Nāgas (serpents) | Vāsuki | Takṣaka | poison | gourd. |
| 7. Yakṣas | Raja-tanābha | Vaiśravaṇa | — | un-baked earthen vessel. |
| 8. Demons & Ghosts | Kubera | Sumālin | blood | skull. |
| 9. Gandharvas | Vasuruci | Citraratha | paste(*gandha*) | lotus |
| 10. Mountains | Meru | Himavant | herbs, gems | rock |
| 11. Trees | Śāla-tree | Plakṣa-tree | — | made of palāśa wood |

It is also said that first the earth was milked by Brahmā, and the calf was the wind-god (Ib. 37.13; see also under "Pṛthu" where the earth-cow is said to yield crops; at *Viṣṇu P.* I. 13.68-76). About the

same information appears at the *Brahma P.* (4.99-110), with the following difference. In the case of the gods, the milker is here Ravi (the sun) and not Savitṛ; but the difference is negligible, the calf is Śatakratu (Indra). In the case of the Nāgas, the milker is Airāvata. For the Asuras the milk is "magic-ful" (*māyāmayam*), and the milker is Madhu For the Yakṣas, the milk is *antardhānam* ("being incognito"). For the demons, the milker is Rajastanābha, who is also for Yakṣas. For the Gandharvas the milker is Suruci (in the place of Vasuruci); and in the case of the trees the milk is *dagdha-prarohaṇa* ("off-shoot from the burnt stubs").

Among the things that are not to be placed on the earth directly are—a lamp, a Śiva-liṅga, Śālagrama-stone, a jewel, any idol, sacred cord, gold, a conch, a diamond, a pearl, cow-urine, cow-dung and clarified butter (*Brahmavai P.* II. Śrīkṛṣṇakhaṇḍa, 75.77-78).[6]

*Gift of Earth* : Gift of the whole earth is not possible, but symbolic gift of the earth obtains. The idea behind the gift of the earth is the gain of the three worlds, according to the *Garuḍa P.* (II. 31.4), where it is said that Earth belongs to Viṣṇu. According to the *Agni P.* (197.3) earth measuring over twenty *palas, i.e.* made of gold, should be gifted.[7] At another place the *Agni P.* (211.32-35ff) says that a person who gives away Earth gives gold, silver, copper, jewels and other precious things. It enjoins the gift of Earth in any form, may be a small habitat in a mountain (*Kharvaṭa* a "holy village"), a village (*kheṭaka*), a township (*grāma*) abounding in grain and such other things (cf. also *Padma P.* Brahmakhaṇḍa 24.2-3). Even if earth measuring the hide of a cow is given, it is sufficient (Ib. 35[c])[8]. The *Agni P.* further states (213.1-4) the three types of earth. The first type of earth is the earth with the seven islands, seas and in expanse a thousand crores of *yojanas*, upto the Jambudvīpa. The preparation of this type of Earth called *uttamā* (the "best") is done symbolically with five *bhāras* of gold; and, along with it, with half of the weight a golden tortoise and a golden lotus should be prepared and the whole is to be gifted.[9] With two shares of the *uttamā* (*i.e.* from one-half) is the *madhyamā* earth made; and with the third portion is the *kanīyasā* (the smallest type) made. In the context of the vow called *Saṅkrānti-vrata*, the *Matsya P.* (97.12) enjoins the gift of a golden image of Earth or that made of copper, along with the image of the serpent Śeṣa. If a man is

poor, he may give Earth prepared from flour, along with the golden image of the sun.[10] According to the *Śiva P.* (*Vidyeśvara Sam.* 16.5) clay for preparing the image of Earth should be brought from inside a river, a tank or from a well. The *Padma P.* which extols the gift and acceptance as gift in the case of earth (267.14ff) says that, if land measuring even a thumb be donated, the donor becomes a King (Ib. 16[cd] *aṅguṣṭhamātrām api vā sa bhavet pṛthivīpatiḥ*). According to it Vāmana (the dwarf Viṣṇu) had asked Bali to donate earth of the fire-altar (Ib. 14[c] *agnikuṇḍasya pṛthivīm*). In the legend of Pṛthu (see under "Pṛthu") earth is said to be the cow that yields 'milk in the form of the produce'.

(*ii*) *Earth* (clay etc.) : Earth (clay) of various colours is mentioned for use as plastering (*upalepana*). According to the *Brahma P.* (29.33-34) a person who plasters the sun-image with red, white or yellow earth gets whatever he desires. At the *Matsya P.* (58.38) in the context of the inauguratory worship of a newly built tank when the worship of Varuṇa is enjoined, it is said, earth from the horse-stable, elephant-stable, from a main road, from an ant-hill, from a confluence of rivers, and from a meeting place of the cows be placed in the jar of water with which Varuṇa is bathed. The *Agni P.* (95.33-34) mentions the following types of earth as auspicious—from the ant-hill, from the tip of an elephant-tusk, from the horn of a stud-bull, from the lotus-bed, from the (tusk of a) boar, from the cow-shed, from a place where four roads meet. According to the *Bhāg. P.* (VIII. 16.24-27) Aditi took bath with earth dug up by the boar, on the New moon-day, with the desire of obtaining a son. The *mantra* to be recited also mentions the earth to have been dug up by the primeval boar.[11] According to the *Agni P.* (125.48) earth from an ant-hill is to be used for sorcery. The same text mentions earth from the following places to be used at a royal consecration (218.12-17)—The head of the King should be purified with earth from the summit of a mountain; with earth from the ant-hill he should purify his ears; his mouth by earth from a temple of Viṣṇu (Keśava); with earth from the temple of Indra he should purify his neck, and his heart with earth from the royal-courtyard; with earth from the tip of the elephant-tusk he should purify his right arm, and the left arm with earth from the tip of a bull's horn; with earth (mud) from the tank (or lake) he should purify his back, and with the mud from both the banks of a river he should purify his sides; with earth

from the gate of a prostitute's house his waist is to be purified; with earth from the sacrificial place his thighs are to be purified, and with that from a cows' place his knees; with earth from a horse-stable should be purified his calves (portion of leg from knee downwards), and with that from the mark of a chariot-wheel his feet.[12] As a general custom of purification or decoration it is said that to the upper and lower (=outer) portion of the eye should be applied sandal-paste or mountain-earth (*Agni P.* 279.48[ab] *girimṛt-candanair lepo bahir netrasya śasyate*). The earth from an ant-hill or mixed with cow-dung, cow-urine, ashes and water independently, is enjoined to be used for purifying the dwelling, te ple or a Śiva-liṅga (Ib. 327.6-7). For bath earth or mud is enjoined to be used; and the *mantra* to be recited would indicate the belief associated with the earth (*Varāha P.* 39.34ff)—"O goddess (Earth) through you is the nourishment and the well being of the creatures; hence O you of good vow (35[b] *suvrata*) release sin from me. O goddess, you have touched the holy places in the stomach (*i.e.* expanse) of the whole universe (35[c] *brahmāṇḍodara-tīrthāni*); hence O Earth! I am taking this earth from you—etc.". With the earth the whole body is enjoined to be smeared. The *Śiva P.* (VI. 20.9-10) gives an interesting detail about the earth. According to it, after shave (*Kṣaura*) *a* recluse (*samnyāsin*) should collect earth from the foot of the Bilva-tree, from the *Aśvattha*-tree, or the Tulasī-plant or some other religiously important trees. (With the earth in hand), he should take a dip in the water six times; come to the bank, place the earth in a clean spot; divide it into three, and again into three and apply it with due consecration.[13] The *Matsya P.* (71.27) records that on the day of the *Aṅgārakī Caturthī* (*i.e.* the 4th of the bright half of a month that comes on a Tuesday) one should adorn oneself with the ruby (*padmarāga* "having the lotus-hue"; *i.e.* red in respect of the hue of the planet Maṅgala—Mars) and take bath, smearing his body with earth.[14] In the context of a ritual called *graha-yajña-śānti* (pacification and sacrifice to planets), bath with earth mixed with water, in which medicinal herbs had been placed earlier, is enjoined (Ib. 92.24). The *Matsya P.* at another place (101.10-11) gives also a *mantra* addressed to the earth—used for bath—"O earth, strode over by the horses, by the chariots and by Viṣṇu, O you, 'holder of the wealth' (*Vasundhare*; *vasu* denotes water, wealth and gems); remove sin committed be me. You have been dug up by Varāha (the boar-incarnation of Viṣṇu), the dark god with a

hundred arms (*varāheṇa kṛṣṇena śata-bāhunā*)".[15] The text also mentions that at the bath at an eclipse, earth from the following places should be used—horse-stable, elephant-stable, ant-hill, confluence, from a tank, from a cow' meeting place and from the royal gate (Ib. 65.5). The point has been already noted above; the *purāṇa* adds the motif of the "royal gate" (*rājadvāra pradeśa*; the *rājadvāra* may indicate the main gate in a city). The motif of the earth from "royal court-yard" (noted earlier above) and that of the "royal gate" get support further from the *Sk. P.* (VI. 178.4) which states that the sage Durvāsas went to the king of Ānarta for the four (rainy) months (*cāturmāsyakṛte*) and to collect earth (*mṛttikā-grahaṇāya ca*).[16] The *Matsya P.* in another context (218.7) says that if a dwelling-place is smeared (or plastered) with earth burnt by lighting, or (together with) the sea foam (? *sāmudra*), rock-salt from the Sindhu region (*saindhava*) and barley, it does not catch fire.[17] According to the *Garuḍa P.* (I. 114.42-43) the dust-particles from the cow's feet, earth from the corn and dust (dirt) from the body of a son is excellent in destroying sins, while dust (earth) from the she-goat, from the donkey and from the broom-stick is very sinful, and generates great infamy.[18] Earth comes as a substitute for the limbs of the dead also; and the *Garuḍa P.* (II. 30) enjoins that earth be given, in the context of the Nārāyaṇabali, in the place of flesh-marrow (50c *vasāyām mṛttikām dadyāt*) (For Nārāyaṇa Bali see under "Funeral"). According to the *Sk. P.* (VII. 4.25.34) earth (clay) from the city of Dvārakā is favourite with Kṛṣṇa-worshippers.[19]

1. According to the earlier tradition, land or earth could not be given as a *dakṣiṇā*. cf. *Śat. Br.* XIII. 7.1.15.

   तदपि भूमि: श्लोकं जगौ न मा मर्त्यः कश्चन दातुमर्हति ।

   The legend occurs at the *Ait. Br.* already, XXX, 9.55. It is said the Aṅgirasās took the earth, but it burnt them; hence they flung it away. So the sun took the form of a horse which was given as a दक्षिणा.

2. *Brahma P.* 155.6cd

   स्वदत्तां वा परदत्तां वा यो हरेत वसुंधराम् ।।

   Ib. 7

   षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रमिः ।

3. Ib. 219.71[cd]

पिण्डपात्रं समादाय च्छायायै प्रददौ ततः ।।

Ib. 72[ab]

सा तदन्नं द्विधा कृत्वा त्रिधैकैकमथाकरोत् ।

and further Ib. 90

छाया मही महीपत्नी तस्यै पिण्डमदात्प्रभुः ।
आधत्त पितरो गर्भमित्युक्त्वा साऽपि रूपिणी ।।

Ib. 91

पिण्डं गृहीत्वा विप्राणां चक्रे पादाभिवन्दनम् ।

Ib. 115

गर्भमादाय सश्रद्धा वाराहस्यैव सुन्दरी ।
ततोऽस्याः प्राभवत्पुत्रो भौमस्तु नरकासुरः ।।

In the marriage ritual, it was customary to apply mud dug up by the boar-tusk in the case of the bride, for progeny. The ritual was called Indrāṇī-Karma. Indrāṇī=Earth, Boar=Viṣṇu (Indra) *Śāṅkh. Gr. S.* I.12.6.

4. *Bhav. P.* Brahma 79.5

सौम्यमासस्य सप्तम्यां द्यावार्कः सह युज्यते ।
माघकृष्णस्य सप्तम्यां मह्या सह भवेद्रविः ।।
भूरादित्यश्च भगवान् गच्छतः संगमं तथा ।।

Ib. 6

ऋतुस्नाता मही तत्र गर्भं गृह्णाति भास्करात् ।
द्यौर्जलं सूयते गर्भं वर्षास्विह च भूतले ।।

The tradition of the Sun-Earth union is ancient. At the Vedic Horse-sacrifice, performed at the same time, the Sun (Horse) united with the eldest queen, symbolizing Earth.

5. *Brahma P.* 87.26[cd]

अर्धप्रसूता सुरभिः सप्तद्वीपवती मही ।

Ib. 27[ab]

कृता प्रदक्षिणा तस्याः पृथिव्याः सा कृता भवेत् ।

6. *Brahmavai P.* II, Śrīkṛṣṇakhaṇḍa 75.

Ib. 77[cd]

प्रदीपं शिवलिंगं च शालग्रामं मणिं तथा ।

Ib. 78

प्रतिमां यज्ञसूत्रं च सुवर्णं शङ्खमेव च ।
हीरकं च तथा मुक्तां गोमूत्रं गोमयं घृतम् ।।

Ib. 79[ab]

शालग्रामशिलातोयं भूमौ त्यक्त्वा व्रजेदधः ।।

also Ib.—Prakṛtikhaṇḍa 8.39-41.

7. *Agni P.* 197.3[cd]

दद्याद्विंशतिपलादूर्ध्वं महीं कृत्वा तु कांचनीम् ।।

Probably, this indicates a round bead-like shape.

8. *Agni P.* 211.35[cd]

अपि गोचर्ममात्रां वा दत्त्वोर्वीं सर्वभाग्भवेत् ।

The special mention of a cow-hide, indicates the cow as a symbol of the earth; see under "Cow".

cf. *Padma P.* Brahma 24.5

गोचर्ममात्रां भूमिं यः प्रयच्छति द्विजातये ।
स गच्छति हरेर्गेहं सर्वपापविवर्जितः ।।

9. *Agni P.* 213.2[cd]

उत्तमा पञ्चभिर्भारैः काञ्चनैश्च प्रकल्पयेत् ।

cf. *Liṅga P.* II. 32.3

मेदिनीं कारयेद्दिव्यां सहस्रेणापि वा पुनः ।
एकहस्तं प्रकर्तव्या चतुरस्रा सुशोभना ।।

Ib. 24

सप्तद्वीपसमुद्राद्यैः पर्वतैरभिसंवृता ।
सर्वतीर्थसमेपेता मध्ये मेरुसमन्विता ।।

10. *Matsya P.* 97.12

हैमीञ्चदद्यात् पृथिवीं सशेषामाकार्यरूपामथवाऽपि ताम्रीम् ।
पैष्टीमशक्तः प्रतिमां विधाय सौवर्णतूर्येण समं प्रदद्यात् ।।

11. *Bhāg. P.* VIII. 16.26.

सिनीवाल्यां मृदाऽऽलिप्य स्नायात्क्रोडविदीर्णया ।
यदि लभ्येत वै स्त्रोतस्येतं मन्त्रमुदीरयेत् ।।

Ib. 27

त्वं देव्यादिवराहेण रसायाः स्थानमिच्छता ।
उद्धृतासि नमस्तुभ्यं पाप्मानं मे प्रणाशय ।।

12. *Agni P.* 218.12[cd]

पर्वताग्रमृदा तावन्मूर्धानं शोधयेन्नृपः ।

Ib. 13

वल्मीकाग्रमृदा कर्णौ वदनं केशवालयात् ।
इंद्रालयमृदा ग्रीवां हृदयं तु नृपाजिरात् ।।

Ib. 14

करिदन्तोद्धृतमृदा दक्षिणं तु तथा भुजम् ।
वृषशृङ्गोद्धृतमृदा वामं चैव तथा भुजम् ।।

Ib. 15

सरोमृदा तथा पृष्ठंमुदरं संगमान्मृदा ।
नदीतटद्वयमृदा पार्श्वे संशोधयेत्तथा ।।

Ib. 16

वेश्याद्वारमृदा राज्ञः कटिशौचं विधीयते ।
यज्ञस्थानात्तथैवोरू गोस्थानाज्जानुनी तथा ।।

Ib. 17[ab]

अश्वस्थानात्तथा जङ्घे रथचक्रमृदाऽङ्घ्रिके ।

13. *Śiva P.* VI. 20-9.

बिल्वाश्वत्थतुलस्यापि स्थाने संगृह्य मृत्तिकाम् ।

Ib. 10

शुद्धे देशे तु संस्थाप्य मृदं त्रेधा विभज्य च ।
एवं पुनस्त्रिधा कृत्वा प्रोक्ष्यास्त्रेणाभिमंत्रयेत् ।।

14. *Matsya P.* 71.27

चतुर्थ्यङ्गारकदिने यदा भवति दानव ।
मृदा स्नानं तदा कुर्यात् पद्मरागविभूषितः ॥

15. cf. also *Brahmavai P.* I. 26.60.

विप्रः कृत्वा तु संकल्पं मृदं गात्रे प्रलेपयेत् ।

Ib. 61

वेदोक्तमन्त्रेणानेन देहशुद्धिकृते नरः ।
अश्वक्रान्ते रथक्रान्ते विष्णुकान्ते वसुन्धरे ॥

Ib. 62

मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम् ।
उद्धृतासि वराहेण कृष्णेन शतबाहुना ॥

cf. *Liṅga P.* I. 94.21-24 for about the same belief and a similar *mantra*. Here she is called also 'Cow'.

16. The collection of earth from the royal court, or gate may be as a store for later occasions (?).

17. *Matsya P.* 218.7

सामुद्रसैन्धवयवा विद्युद्दग्धा च मृत्तिका ।
तयानुलिप्तं यद् वेश्म नागिना दह्यते नृप ॥

M. Williams (in his Skt-Eng. Dictionary) renders सामुद्र among other things, as a peculiar kind of rain-water that falls in the Āśvayuja or the Āśvina month.

18. *Garuḍa P.* I.114.42.

गवां रजो धान्यरजः पुत्रस्याङ्गभवं रजः ।
एतद्रजो महाशस्तं महापातकनाशनम् ॥

Ib. 43

अजारजः खररजो यत्तु सम्मार्जनीरजः ।
एतद्रजो महापापं महाकिल्बिषकारकम् ॥

19. This earth is generally called *dvārāvatī* and is white. It is customary to apply its *tilaka* on the fore-head, and lines on the arms and other parts of the body.

*Earth-quake* : We have a belief about the earth-quake in the *Vāmana P.* (43.134), which states that at the time of the earth-quake whatever is thrown out (*i.e.* given as gift) becomes double.[1]

1. *Vām. P.* 43.134.

यदेयं कम्पते भूमिः तदा प्रक्षिप्यते बहिः ।
यद् बाह्यतो मुनिश्रेष्ठ तद् भवेद् द्विगुणं मुने ।।

*Eclipse* : The eclipse of the moon and the sun has the following beliefs and practices associated with them. It is said that on this occasion one should offer the flower of the *palāśa* tree into the fire, after being without food for the period preceding the eclipse. Nothing should be partaken of till the eclipse is cleared. In the river that enters the sea (*samudra-gāminyām*), one should stand and mutter holy mantras till the *mokṣa* (release) (*Liṅga P.* I. 85.98-99). One who takes food during the period of the eclipse suffers difficulties (*Brahmavai P.* Prakṛti 31.12). The cause of the eclipse is that the evil planet Rāhu eats up the luminaries (the reason is that when Rāhu began to drink nectar at the event of the churning of the ocean, as soon as nectar came out of it, the sun and the moon had told Viṣṇu about it). Seeing that this evil demoniac planet runs to eat the luminaries, Viṣṇu asks his weapon, the disc Sudarśana, to be on guard. The demon catches them only for a moment. This momentary touch by the Demon is called '*grahaṇa*' (eclipse) by the people (*Bhāg. P.* V. 24.2,3). The *Bhāg. P.* mentions that, when once Balarāma and Kṛṣṇa were at Dvārikā, there happened to be the solar eclipse. The people went to the holy place called Syamantapañcaka, where they had a holy dip and gave many gifts to brāhmaṇas (X. 82.1ff).

*Effigy* : The practice of preparing effigies of enemies and torturing them, with a view to torture the enemies, obtains from very early times. The Atharvaveda mentions it, and it continued later. The *Matsya P.* (92.150-51)[1] mentions a practice of preparing an effigy of the enemy, and cutting it with a knife consecrated with the *śyena-abhicāra mantras*, *i.e.* the *mantras* used at the magical rite called *śyena*. According to a similar custom recorded in the *Agni. P.* (167.44), the effigy is said to be prepared out of dough (*piṣṭarūpam ripum hanet*). According to another custom (Ib. 306.4) the effigy was to be prepared from golden red chalk

(*hemagairikayā*) and was to be pierced at the throat or the heart, with proper *mantras*. It also mentions the image to be drawn on a birch-leaf (315.18); or an elephant may be prepared out of clay and under his feet the enemy (-effigy) should be trampled (Ib. 125.47). In another method the effigy may be prepared with flour mixed with coals from a funeral pyre; and at the stomach it should be cut with cords (Ib. 313.14). (see also under "Sorcery").

1. *Matsya P.* 92.150[cd]

श्येनाभिचारमन्त्रेण क्षुरं समभिमन्त्र्य च ।
प्रतिरूपं रिपोः कृत्वा क्षुरेण परिकर्तयेत् ।।

*Enjoyment* : An idea of perfect enjoyment included the following : woman, bed, drink, clothes, incense, unguents, betel-leaf (*tāmbula*) are indicative of royal enjoyment. Gold, copper, houses, cows and gems, wisdom and knowledge of the Vedas and the *śāstras*, appreciation of dance and music, including the *mṛdaṅga*, *vīṇā* (lute) and the conch, the elephant, the royal umbrella and the *cāmara* are also indications of enjoyment (*Śiva P.* V. 20.23ff). The *Sk. P.* (IV. 10) mentions good clothes, good fragrance, good bed, good woman, a wreath, good food, *tāmbula* and drinks as enjoyments.[1]

1. *Sk. P.* IV. 10.68

सुवासांसि सुवासाश्च सुशय्या सुनितम्बिनी ।
स्रक् तांबुलान्नपानाश्च अष्टौ भोगाः स्वधर्मिणाम् ।।

cf. *Śiva P.* V. 20.23

नारी शय्या तथा पानं वस्त्रधूपविलेपनम् ।
ताम्बूलभक्षणं पञ्च राजैश्वर्यविभूतयः ।।

Ib. 24

हेमभारस्तथा ताम्रं गृहाश्च रत्नधेनवः ।
पाण्डित्यं वेदशास्त्राणां गीतनृत्यविभूषणम् ।।

Ib. 25

शंखवीणामृदङ्गाश्च गजेन्द्रश्छत्रचामरे ।
भोगरूपाणि चैतानि एभिःसक्तोऽनुरज्यते ।।

*Eschatology* : On the march after leaving the body, on the 18th day the soul goes to the city of Yama. There it sees the river Puṣpabhadrā, and on its bank a banyan tree. Here the soul remembers the wife and children and feels sorry. Here it partakes of the monthly *piṇḍa* (offered by his near relative in the monthly funeral rite). Then it proceeds to the city called Saurí-pura; and here it partakes of water mixed with food, and proceeds to Surendranagara. Here it weeps aloud seeing fierce forests. Thus two months pass. In the third month it goes to the Gandharva-nagara. In the fourth month it goes to the place called Śailāgama, where stones and rocks fall over it. In the fifth month it goes to the place called Krūra ("cruel") and eats its *piṇḍa* of the fifth month (as usual). In the sixth month it goes to Krauñca; thence to Citranagara, getting hungry at every step. Here partaking of its six-monthly *śrāddha*, it goes to the place called Bahvāpada ("Having many calamities"); and in the eighth month it reaches Duhkhadapura ("the city that gives sorrow"), and eats the eighth-monthly *piṇḍa*. In the ninth month it partakes of his *piṇḍa* at the Nānākrandapura ("the city of varied groans"), where it sees many souls weeping; and it gets disheartened. In the tenth month it reaches Sutapta-nagara ("the well heated city"); and in the eleventh month it goes to the place called Raudra. Here the clouds send torrential rains frightening the souls. When one whole year is complete, it reaches Śītapura ("the city of Cold") where it gets tormented by cold and looks to all the ten quarters for help. Then it goes to the city of Dharmarāja (Yama), attended by eightyfour visible and invisible attendants. These are the sons of Brahmā, and tell about the good and bad deeds to Citragupta and Yama (*Garuḍa P.* II. 16.2-30). At another place the *Garuḍa P.* (II. 24.13-34) tells us how the soul gets its nourishment. It says that, starting from the day of death for three days, milk should be offered at the cross-roads, along with three sticks tied by a cord. On these days the soul drinks milk staying in the sky with his body of wind.[1] In the same form it moves into the dwelling for ten days. For three days the soul stays in the water, for three in the fire, for three in the sky; and for one day it stays in the region of the Vasus (*Vāsave*) (Ib. 33). Whatever *piṇḍa* is offered at the gate of the house, in the burning yard, at a holy place and at a temple, it should be offered for all in common (Ib. 34). According to the *Bhāg. P.* (III. 30.21ff) a person who has been attached to his body during his life-time gets afraid at the time of death, on seeing the two attendants of Yama; in fear he passes urine

and stools. He is bound by fetters and led on the long journey, his neck tied by shackles. The journey is sandy (Ib. 22[b] *santapyamānaḥ pathi tapta-vāluke*). Then he is carried along then path that extends to one thousand ninty-nine *yojanas* (one *yojana*=six miles). His body is scorched by fires on the way and his flesh is given to dogs, who, along with the vultures cut his entrails. Other creatures such as serpents and scorpions bite him. He is hurled down from a mountain top, and his body (obviously, the subtle body) is cut to pieces.

1. *Garuḍa P.* II. 24.13

अपक्वे मृण्मये पात्रे दुग्धं दद्याद् दिनत्रयम् ।
काष्ठत्रयं गुणैर्बद्ध्वा प्रेतप्रीत्यै चतुष्पथे ॥

Ib. 14

प्रथमेऽह्नि द्वितीये च तृतीये च तथा खग ।
आकाशस्थः पिबेद् दुग्धं प्रेतो वायुवपुर्धरः ॥

*Evil Powers*: Evil powers, sometimes embodiments of them, are mentioned variously. It is said that once 'All-gods' (as a group, *Viśve devāḥ*) wept as Indra performed *śrāddha* without them. Their tears fell on the ground. By the warm tears the whole earth got submerged and eggs were produced. From the eggs came out the demons called Kūṣmāṇḍa with black teeth, having conic ears, with raised hair and terrible to look at (*Sk. P.* VI. 206.76-77). Evils are said to have been produced from the thunder-bolt of Indra hurled at Skanda Kārttikeya. He was to be worshipped to get the babes rid of fits (*apasmāra*) and other diseases. He was called Vīrāṣṭaka (*Sk. P.* I. 2.29.174-177). Evil powers are associated mostly with delivery and child-birth. Various such powers harassing infants for the first ten days of their birth are mentioned along with the way to ward them off (*Agni P.* 299.1ff). The evil power of the first day is called Grahī. This power is indicated in the excitement in the children, through sudden movements of his body, and the turning of its neck. The remedy is the ointment from the *lodhra* and *ghātakī* (*dhātakī* ?) (plants), or from the *mañjiṣṭhā*, palm-fruit and sandal; offerings of flesh, fish and wine, incense of *mahiṣakṣa* (a kind of bdellium, according to the 'Apte Dictionary'). For the second day, the power is called Bhīṣiṇī. Her

indications are cough, heaviness in breath, and contraction of limbs; and the remedies comprise the incense of cow's horn, teeth and hair (all from the cow) and smearing of an ointment prepared from *apāmārga*, and sandal in the urine of a she-goat. Of the third night the evil power is called Ghaṇṭālī. Her indications are continuous crying, yawning, swoon and excitement in limbs; and the remedy for her is an ointment from saffron and elephant-tooth (ivory) in the milk of a she-goat. The evil-power on the fourth day is called Kākolī. Her indications are excitement in limbs, foam in the mouth and looking in all direction (non-steady sight); and the remedy is the offering of *Kulmāṣa* and the smearing of a paste prepared from ivory and serpent-slough in the urine of a horse; the incense from a combination of mustard-seeds, margosa-leaves (*nimba-patra*) and jackal's hair (Ib. 8ff). Of the fifth night the power is named Hansādhikā; and her indications are yawning and heavy breath coupled with contraction of the fist (*muṣṭi-bandha*). The offerings for her include the fish, flesh etc. The application from the paste from ram's horn, *balā*, *lodhra* and *śilātāla* (hard palm-fruit). For the sixth day is the power called Phaṭkārī. Her indications are fear, excessive crying, non-eating of anything (not drinking of milk; *nirāhāra* can only mean this in the case of an infant of six days), and twitching of the limbs. The remedies comprise the offerings of fish, flesh, wine etc; incense of mustard, *guggula* and the ointment from (*Kuṣṭha*) (plant) and ivory. The power on the seventh day is named Muktakeśī ("loose-hair"). Her indications are bad smell (about the infant), yawning, yelling, coughing (*Kāsa*) and crying. The remedies are the incense from tiger-nail, and the ointment from *vacā*, cow-urine and cow-dung. For the eighth day the power is Śrīdaṇḍī. The indication in her case are looking vaguely into all directions, cough (*Kāsa*), movements of the tongue and crying. The remedy comprises the incense and smearing of *hingu* (asafoetida), *vacā*, red-mustard (*siddhārthaka*) and garlic (*laśuna*). For the ninth day there is the power named Urdhvagrāhī. The indications in her case are breathing up, biting of the fists and delirium. The remedies comprise the smearing with and incense of red sandal and *Kuṣṭha*; for incense, in addition to the things noted above, are used also hairs and nails of a monkey. For the tenth day the power is called Rodanī; her indications are constant fragrance and bluishness on body. Her remedies comprise the smearing by the juice of *sarjā* (margosa or resin) and mustard, the incense of margosa, and the offerings of cooked

mixture of parched rice (*lājāḥ*), and *Kulmāṣa*-grain, placed in a coconut-shell (*Karakaudana*), (Ib. 13-18).

Then there are the evil powers that have their sway in the various months. For the first month there is the Pūtanā. The characteristics of a child held by her are as follows—It cries like a crow, has loss of breath, its urine smells and its eyes get drowsy and closed. The remedies are as follows—incense of cow-tooth, a wash by cow's urine. The goddess should be offered yellow cloth, red wreath and red sandal, *pāyasa* (milk-preparation like *Kṣīra*), wine, sesame (*tila*) and flesh. These offerings should be placed to the southern direction for a week, under a *Karañja* tree (Ib. 19). The power for the second month is called Mukuṭā. Her indications are vomitting (*cchardiḥ*-"running nose"?), dryness of mouth, the body getting yellow and cold. The remedy is the offering of flowers, sandals and cloth, *apūpa*, wick-lamp and incense of *Kṛṣṇanīrā* (?). The evil power of the third mouth is called Gomukhī ("cow-face"); and her indications are sleep and excessive crying with increased urine and excreta; the remedies include incense of clarified butter, offering at the mid-day in the east which include barley, *priyaṅgu*, *palala* ( (i) flesh; (ii) sweet preparations from ground sesame and sugar), milk, cooked rice etc. For the fourth month the power is called Piṅgalā; her indications are coldness of body, bad smell, parched throat and sure death. For her no remedy is noted. For the fifth month there is Lalanā, her indications being lack of activity in the limbs (*gātra-sāda*), parched mouth, yellowness and emitting of gas (*apāna*); her remedy consists of offering fish etc. to the south. For the sixth month the power is called Paṅkajā, her indications being crying in a croaked voice; her offerings include flesh, fish, wine, flowers, sandals etc. For the seventh month the power is called Nirāhārā, who causes tooth-pain, and bad smell; her offerings are flesh mixed with flower or flesh with wine. Yamunā is the evil of the eighth month, her indications being boils and heating parchedness. For her there are no offerings mentioned. For the ninth-goddess the offerings are flesh, *kulmāṣa*, and wine to the north-east. This power is called Kumbhakarṇī; her indications are fever, vomitting (*cchardiḥ*, which may mean running-nose also) and crying. For the tenth month the evil goddess is called Tāpasī, her indications being non-eating, and vacant eyes. Her offerings are a bell, a banner or a flag, and wine and flesh mixed with flour (Ib. 25ff). For the eleventh month the evil is Rakṣasī,

and she causes eye-pain or eye-disease. For the twelfth month or one year the evil is called Cañcalā; she causes trouble in breathing. Henceforth even for the years the evil powers are enumerated. The general offering does not differ from what has already been noticed above, such as fish, flesh, wine, grains like *kulmāṣa*, sesame and the indications are common as noted above. (Hence they are not enumerated here to save space—Ib. 32ff). We note the year and the evil. First year Cañcalā; second year Yātanā; third year Rodanī; fourth Caṭakā; the special remedy for her is that an image of hers from flour and ground sesame is to be prepared and incense of *rājaphala*-skin is to be offered. For the fifth year there is Cañcalā (again, cf. the first year), the speciality is of incense of ram-horn; for the sixth Dhāvanī; the special ritual in her case is bath and incense with *bhṛṅgaka* (talc). For the 7th year it is Yamunā; for the eighth it is Jātavedā, the offerings for whom include *Kṛsara* (*khicaḍī*) *apūpa* and curds; for the ninth Kālā; her indications are special and they are groaning and thumping of the arms; her offerings are as they are for Jātavedā. For the tenth year it is Kalahamsī, her indications being thinness followed or accompanied by heat and fever; her offerings are *polikā* (*poḷī* in Marathi or *phulkā* in Hindi), *apūpa* and curds-rice; her remedies include incense of the margosa leaves and the smearing of *kuṣṭha*. The same are the offerings and remedies for the powers of the eleventh and twelfth years called Devadūtī and Bālikā, respectively. For the thirteenth year it is the Vāyavī, who causes oral disease (*mukharoga*) and sluggishness of limbs (*aṅgasādana*); For the fourteenth year it is the Yakṣiṇī; for the fifteenth Muṇḍikārti, who causes bleeding; for the sixteenth year Vānarī, who causes swoon and falling on the ground and fever. For the seventeenth it is Gandhavatī (Ib. 40-49). The general *mantra* to be recited at the worship and pacification of these evil powers called *mātṛs* or *mātaraḥ* (cf. Mātā in modern language) is as follows : "Aum, hail, for all mothers; eat away the distress of the child, cut cut—crack crack, throb throb, seize seize, yell yell. Take away, take away, render flawless this girl, this boy, this woman, this man, from the evil influence of all planets, O Cāmuṇḍā! Bow to the goddess etc." (Ib. 51-52).[1]

The *Vāmana P.* (64.22ff) mentions an evil power named Sūrpākṣī, who is said to be a child-lifter. In an account it says that Dharmiṣṭhā, the wife of a *Kośakāra* (the preparer of a vessel or of a Dictionary) abandoned her child, that was dumb and deaf, on the 6th day after birth

at the gate of her house. Now, Sūrpākṣī came there with her rickety child, kept it at the gate and took away the other child; but her blind husband Ghaṭodara, afraid of the curse of the brāhmaṇa (the *Kośakāra*) asked his wife to take the stolen child to its own original place. At the other place, the brāhmaṇa Kośakāra knew that the child at the gate was a demon-child; and he consecrated him with *mantras*, and made a protective circle round him by scratching the earth with the sacred grass (*Kuśa*) in hand (Ib. 38 *babandha-ullikhya vasuddhām sakuśenātha pāṇinā*). When the demoness, Sūrpākṣī, came along to replace the child, she could not; and getting disappointed, she went away, placing the other child also. The wife of the brāhmaṇa brought up both.

According to an interesting tale from the *Sk. P.* (V. 2.33.5ff-37) Ānanda, the son of the king Anamitra was *Jātismara* ("one who remembered his former birth"). Once he said to his mother, "O mother! see you not that a cat is about taking me away, and here is another child-lifter that has disappeared. And you also are clasping me due to affection; for the association of children is only for five or seven days !". His mother heard this and left him. Soon another child-lifter took the child, and placed him near one Haiminī, the wife of the King Vikrānta. In turn, carrying away the child of Vikrānta named Caitra, she placed it in the house of a brāhmaṇa, and took the latter's child whom she devoured. Ānanda grew in the palace of Vikrānta; and being a *jātismara*, he asked the priest at the time of *upanayana* whom he should respect as his real mother. He also asked them to bring Caitra, who was growing in the house of the brāhmaṇa, and enthroned him as the real prince. As for himself, he went to the forest to perform severe austerities. He propitiated Śiva in the Mahākālavana, who came to be called Ānandeśvara, after him.

According to the *Agni P.* (300.4-5) the evil powers possess a person at the river-side, in a lonely house, at the opening of a ditch or a cave and at a lonely tree. Those whom they possess include, mainly, a sleeping woman, a pregnant one, woman whose 'period' is near, one who is naked and one who is taking her monthly menstrual bath.[2] The child-lifter enters a delivery room which is devoid of fire, water, lamp, weapon, pestle, mustard, smoke and ashes. (*Mārk. P.* 51.105).[3]

About the same account as recorded by the *Sk. P.* above is related

in the *Mārk P.* (76.16ff). According to it when Cākṣuṣa Manu was left alone in the house in childhood, he was carried away by an evil "child-lifter", who carried him to King Vikrānta's palace; placed him there and took away the newly born baby of the king to the place called Viśālagrāma, and kept him in the house of a brāhmaṇa, and ate up the brāhmaṇa's baby-son. This was the practice, *i.e.* to eat away the third baby, by carrying away two.[4] The *Mārk P.* (50-38) mentions also a male evil power named Suduḥsaha, who used to lift new-born babies. He is described as naked, or wearing a bark-garment, having voice like a crow and always down-cast. Like other evils, all spoilt food, or that touched by dogs etc. was his share (Ib.44ff).

Evils have also restrictions. They are said not to enter the house where there is a bull, sandal, flute, mirror, honey, clarified butter, poison, copper-vessel, lotus, where there is a young woman eating *modaka* (sweet balls), an elephant, where the deities (idols) are without weapons, and also with weapons in the absence of war (*Mark P.* 50-82ff-93).[5] Evils are said to frequent places where the mortar and pestle are strode upon and they are made dirty by the oil from a lamp; also where ladies' clothes and sandal are strode upon (Ib. 51.90$^{cd}$-91 *pāduke vāsane striyaḥ*), where people are in the habit of tossing the winnowing basket and scissors and seats, where after smearing (or plastering) a dwelling, but not offering (to the deity) there is free movement; and the sacred fire is carried to another place being taken by the hollow in the *darvī* (ladle).[6] Some evils are said to enter one's body if a person laughs and sings while eating (Ib.100-101). The evil power named Kucaharā ("breast-remover") and another by name Vyañjana-hārikā ("remover of Sex-mark") are said to trouble a maiden. In the case of a girl, in whose case the marriage is not suitably performed, or not performed at the proper time, one of these evils take her breasts away.[7] The other cuts the *vyañjana* (sex-mark; menstruation), in the case of a maiden who gets married without paying funeral homage or proper respect to her (dead) mother.

The following are the remedies to ward off the evils (in addition to making the place devoid of evil signs, or attractions for evils as noted above)—scattering the place and bed with mustard prevents the evil called Dantakṛṣṭi (*Mark P.* 51.9); other ways are wearing the (flower named) *uṣṭrakaṇṭaka* (*uṣṭra-Kāṇḍi*), the *Khaḍgāsthi* (bone of a

Rhinoceros), striking the affected limbs with the Kuśa grass (Ib.16), wearing a pair of old torn shoes, bringing a Cāṇḍāla and going the *apasavya* way (from left to right) (Ib. 24); another remedy is to install a pair of peacocks and an effigy of a woman (Ib. 37).[8] It is said evils inhabit places like a tree, fence or last storey of a house; hence a pregnant woman should not cross these (Ib. 63-64). It is also said that if a woman weeps without her upper garment on, at a burial place or in the cemetary, evils take hold of her (Ib. 80). According to the *Agni P.* (300.26-28) the ointment (*añjana*) or *nasya* (inhaling powder) prepared from the water-plant called *pṛśni*, *hiṅgu* (asafoetida) *vacā*, *cakra*, *śirīṣa laśuna* (garlic) along with the *sāja-mūtra* (urine of *sāja* ?), likewise clarified butter boiled in the milk of a she-goat is the remedy to ward off evil planets.

Various names of evil powers are mentioned. The *Sk. P.* (IV. 33.47-48) mentions them as—Ḍākinī, Śākinī, Bhūta, Preta, Vetāla, Rākṣasa, Graha, Kūṣmāṇḍa, Zoṭiṅga, Kālakarṇī and *Śiśu-graha*; also *jvara* (fever), *Apasmāra* (fainting), *Visphoṭa* (boils), *Dvitīyaka* and *Caturthaka* (=fevers coming on the second and fourth days, as in Malaria).

Pūtanā is said to have suckled the child Kṛṣṇa, applying poison to her breasts. She did so assuming the form of a brāhmaṇa woman; but Kṛṣṇa knew the trick and killed her while sucking her life-sap out (*Brahmavai P.* Śrīkṛṣṇakhaṇḍa 10.10-33). Jara ("old-age") is said to have shot the vital arrow at Kṛṣṇa in the form of a hunter (*Viṣṇu P.* 37.62).

1. *Agni P.* 299.51-52

ॐ नमः सर्वमातृभ्यो बालपीडासंयोगं भुञ्ज
भुञ्ज चुटु चुटु स्फोटय स्फोटय स्फुर स्फुर
गृह्ण गृह्ण आक्रन्दय आक्रन्दय एवं सिद्धरूपो
ज्ञापयति । हर हर निर्दोषं कुरु कुरु
बालिकां, बालं, स्त्रियं पुरुषं वा सर्वग्रहाणामुपक्रमात् ।

2. *Agni P.* 300.4.

नदीसङ्गे शून्यगृहे बिलद्वार्येकवृक्षके ।
ग्रहा गृह्णन्ति पुंसश्च स्त्रियं सुप्तां च गर्भिणीम् ॥

Ib. 5

आसन्नपुष्पां नग्ना च ऋतुस्नानं करोति या ।

3. *Mārk P.* 51.105

अग्न्याम्बुशून्ये च तथा विधूपे सूतिकागृहे ।
अदीपशस्त्रमुषले भूतिसर्षपवर्जिते ॥

4. *Mārk P.* 76.19

हृत्वा हृत्वा तृतीयं भक्षयत्यतिनिर्घृणा ।
करोत्यनुदिनं सा तु परिवर्तन्तथान्ययोः ॥

5. *Mārk P.* 50.92

यत्र पद्ममहापद्मौ युवती मोदकाशिनी ।
वृषभैरावतौ यत्र कल्प्यन्ते तद् गृहं त्यज ॥

Ib. 93

अशस्त्रा देवता यत्र सशस्त्राश्चाहवं विना ।
कल्प्यन्ते मनुजैरर्च्याः तत् परित्यज मंदिरम् ॥

These things seem to be made in clay.

6. *Mārk P.* 51.92

यत्रोपलिप्तं चानर्च्य विहारः क्रियते गृहे ।
दर्वीमुखेन यत्राग्निः आहृतोऽन्यत्र नीयते ॥

7. Ib. 103

यस्या न क्रियते सर्वः सम्यग्वैवाहिको विधिः ।
कालातीतोऽथवा तस्या हरत्येका कुचद्वयम् ॥

Ib. 104

सम्यक् श्राद्धमदत्त्वा च तथानर्च्य च मातरम् ।
विवाहितायाः कन्याया हरति व्यंजनं तथा ॥

8. Ib. 37[ab]

कुर्याच्छिखंडिनो द्वन्द्वं रक्षार्थं कृत्रिमां स्त्रियम् ।

*Expiation*: Various types of expiations are to be found in the Purāṇas, most of which occur in the Smṛti-texts. Most of the expiations are mentioned in connection with the "Great sins" (*mahāpātakāni*), which are five in number viz. the killing of a brāhmaṇa, drinking wine, theft, violating the bed of the preceptor and association with a person that has committed any of the sins mentioned above. However, there are other sins and misbehaviour for which expiations are mentioned. The general instructions for expiations are that half the penalty covered by the expiation is prescribed in cases where the person to undergo the expiation is more than eighty years of age, or a person less than sixteen years of age; likewise women of a person suffering from a disease are to undergo half the expiation. Expiation was never rigid; it was conditioned by place and time (*Sk. P.* V. 2.28.16-17).[1] Expiations are divided under various sub-heads and types such Sāntapana, Mahāsānta pana and Kṛcchra; the Kṛcchra again has various types such as *pāda kṛcchra, parṇa-kṛcchra, ati-kṛcchra, tapta-kṛcchra, kṛcchrātikṛcchra,* and *śadhma-kṛcchra.* Some other types of expiations are called *Cāndrāyaṇa,* and *parāka.* These are characterised by various acts and *taboos.*

In the *pāda-kṛcchra* one has to take food only in the night, or observe complete fast or take food that is not begged or asked from anybody (*ayācita*). The *paṛna-kṛcchra* (expiation with leaves) consists of taking daily only water touched by the leaves of following tree—the Vaṭa (Indian fig tree), *udumbara, Rājīva Bilva* and the grass *Kuśa. P.* This means that this type of *Kṛcchara* extends for five days (*Sk. P.* IV. 96.53-54; also *Garuḍa P.* I. 105.62 and 60 respectively; the *Garuḍa P.* has the tree named *parṇa* in the place of Vaṭa. The *paṛna* tree is the same as Vaṭa)[2]. The *saumya-kṛcchra* comprises taking daily once oil-cake, ghee, butter-milk and malt or simple water mixed with these and observing fast for the rest of the day (*Sk. P. loc. cit* 65). The *Tapta kṛcshra* consists of taking for three days heated water, milk, or clarified butter or even steam therefrom after taking a bath (*Sk. P. loc. cit.* 62 *jala-kṣīra-ghṛta-anilān*); or any one of the objects mentioned above may be taken for three days, or only have wind for three days (Ib.63). The volume of these things, to be taken is as follows—one *pala* of milk, two *palas* of clarified butter, and one *pala* of water in respective days (The *Garuḍa P. loc. cit.* 61 mentions only one variety the first noted above).[3] The Atikṛcchra consists of taking only sacrificial food (i.e. milk, ghee etc.) in the morning and evening; or partaking of one

morsel of sacrificial food for three days (*Sk. P. loc. cit.* 56-67). The *Garuḍa P.* mentions a variation in this case, calling it also Prājāpatya-kṛcchra. It states that in the Prājāpatya-kṛcchra the measure is thrice of that of the Atikṛcchra (also *Sk. P.* 59). The Atikṛchra consists of drinking only water held in the bowl of the palms (I. 105.63 *pāṇipūrṇāmbu-bhojanāt*). The Kṛcchrātikṛcchra is practised in taking only milk for twentyone days, while the *Parāka* is accomplished by observing fast for twelve days. (*Garuḍa P.* I. 105.64; the *Sk. P.* has the same thing *loc. cit.* 58). The Sāntapana-kṛcchra is accomplished by partaking of the *pañcagava* on one day, and fasting on the other (*Garuḍa P.* I. 105.58), while the *Sk. P.* (*loc. cit.* 60) adds the water touched by the *Kuśa-grass*. The Mahāsāntapana is performed for seven days, with each of the ingredients of the *pañcagavya*, Kuśa-water and complete fast on the seventh day (*Sk. P. loc. cit.* 61; also *Garuḍa P. loc. cit.* 59). The *Sk. P.* (*loc. cit.* 65) mentions an expiation called Ekāhnika-kṛcchra ("one-day-*Kṛcchra*") for the purification of the body, in which cow-urine and barley water are partaken of. Another expiation is called Cāndrāyaṇa with its varieties. The Cāndrāyaṇa is so named as it follows the course of the moon. In the bright half every day a morsel of food is to be added starting from one on the first day till 15 on the full-moon-day. In the dark-half the morsels are to be reduced accordingly from 15 to one gradually, and abstaining from food on the new-moon-day (*Sk. P. loc. cit.* 68).[4] In what is called the Śiśucāndrāyaṇa, four morsels are to be taken in the morning and four at the evening (Ib. 69); and there is also the *yati-cāndrāyaṇa* wherein eight morsels of sacrificial food together are to be taken at the mid-day (Ib.70).

The following are the expiations for a brāhmaṇa—drinking wine (*surā*) due to oversight, and deliberately. He is said to be purified by drinking clarified butter in colour like the fire (*agnivarṇam ghṛtam pītvā*); he is also said to be purified by *maunjīhoma* (offering of *muñja* grass into the fire); there is no other expiation, it is said (*Sk. P.* VI. 25[c].14; 22; at VI. 197.37[c] it is *agnitulyam*). At another place, the same purāṇa adds the *tiṅginī* method for purification (VI. 208.7[c]). The method is described as follows—A pit of the size of a man (undergoing this expiation) is to be dug; he should lie or sit in it; then it should be filled with dust from the cow-pen (*i.e.* by powdered dung-cakes), upto his neck or the mouth, but leaving the mouth. Then at the feet a fire is to be lit up. As the fire increases and advances upwards burning the

cow-dug-powder, the person is not to move his body, nor should be cry out; he should concentrate his mind on the god Janārdana (Viṣṇu). This way when he dies, his body gets purified (Ib. 213.48-52[5]). Tonsuring the head, together with the pig-tail, is also a minor expiation, or a ritual in such expiations (*Sk. P.* VI. 197.13), as we have in the account of one Brāhmaṇa named Parāvasu. But, in his case, only tonsure which he did on drinking *surā* was not sufficient. His friends and others prescribed a rather curious expiation. They first prescribed the usual expiations as are noted in such cases *viz.* drinking of heated (and melted) gold equal to the wine drunk, if one drank deliberatly, and heated ghee, if he drank unknowingly. But the parents of Parāvasu would not bear the idea of their only son being put to such as expiation. The friends then, jokingly said that Parāvasu should observe the following expiation—There is a princess named Ratnāvatī. If Parāvasu drank her lips (kissed her) holding her breasts, he would be free from the sin. (Ib. 22ff[6]). The parents said they would prefer death to seeing their son performing such a hard expiation; but Parāvasu agreed. They, then, went to one Bhartṛyajña, who was the "all knowing-one" (*sarvajña*); and he also attested what the friends of Parāvasu had enjoined, saying that this expiation was according to the doctrines of Parāśara. Now, all went to the king of Ānarta, and told him everything. The king thought to himself and decided that the three brāhmaṇas including Bhartṛyajña and Parāvasu would surely die ! He called his daughter to appear in the court-hall. Bhartṛyajña said to Parāvasu, "If you kiss this girl, thinking in your mind at the same time that she is your mother, then you will attain great power. But being infatuated, if you kiss her with the idea of enjoyment, then your face shall be flushed up, and in your mouth will be seen blood; but if you are pure, in your mouth there will be seen milk. Likewise, if by the touch of your hands milk oozes from her breasts then you shall be purified, not if blood is seen ! (Ib. 105.106)[7]. Ratnāvatī was asked to treat Parāvasu as her child. She agreed to help in the expiatory act. Parāvasu, now, touched her breasts before all; and immediately a stream of milk oozed from her breasts; and all began to clap their hands. Thus Parāvasu was free from sin (Ib. 116).

Among other expiations are mentioned also the gift of an adorned girl. A person guilty of violating the 'bed' of his preceptor is ordained to give a girl (not his daughter ?) to a learned brāhmaṇa, after duly

decorating her. A person who deceives or abuses his father (*pitṛ*) should release a black bull (*Sk. P.* I.3 (b) 6.19;18). A person who kills a brāhmaṇa should stay in a forest for twelve years, or he may go without food till he dies or he may commit suicide by falling down from a cliff (*bhṛgupatana*), or he may enter blazing fire or water to kill himself (*Garuḍa P.* 1.52.3ff). For the killing of a brāhmaṇa, in addition to the expiations mentioned above, the *Agni P.* (169.1=*Kūrma P.* II. 30.12) states that he should beg for the rest of his life, having branded on his fore-head a corpse (1[d] *kṛtvā śava-śirodhvajam*). He may perform a horse-sacrifice, a *Svarjit* sacrifice or the *Gosava* sacrifice. Or he may travel a hundred *yojanas* muttering any of the the Vedas (*Agni P. loc. cit.* 3[cd] *japan vā-anyatamam vedam, yojanānām śatam vrajet*), or he may give all his belongings to a brāhmaṇa knowing the Vedas (*Agni P.*, Ib.4). For killing a cat, a lizard, an ichneuomon (*nakula*), or a frog, the *Kṛcchra* type of expiation is prescribed (*Garuḍa P.* I. 105.34); for killing an elephant five black bulls are to be released, or a white calf of two years (Ib. 35). Having intercourse with a woman in her menses, a person becomes pure after drinking ghee for three days. Other expiations for casual sins such as not washing teeth or passing stools before a shrine etc. are sleeping in the open for seven days (being less or more as the sin may be), sleeping in water (*Varāha P.* 131.9; 132.8ff). The *Agni P.* mentions various expiations (169-171) that are already covered above. One of the expiations mentioned by it, for a person who violates his preceptor's bed is that he should cut off his penis and testicles, and move about taking them in his palms, till death (Ib. 169.22 *nikṛtyaiva śiśnam ca vṛṣaṇam svayam*). He may also embrace an iron pillar heated red (Ib. 173.48).[8] For the theft of gold a person gets free from sin only if he takes a club and gets the king give him a bow with it—he may die ! A brāhmaṇa for a similar sin gets purified by hard penance (Ib. 169.20-21). The Purāṇa prescribes various *Kṛcchras* for various thefts (*Ibid.*, 23ff).

Some of the expiations mentioned in connection with driving carts with forbidden animals are as follows. If a person mounts a cart drawn by camels or that drawn by a donkey, he becomes pure after three nights (after taking a proper course of expiations); or he may enter water without clothes (*Kūrma P.* II. 33.58[d]-esp. *nagno vā praviśej jalam*). It was forbidden for a brāhmaṇa to wear a red or blue (black) garment. If he wore he had to perform an expiation. He was to be

away for a day and a night to take bath and take *pañcagavya* (Ib. 60)[9]. The *Varāha P.* records that the sin of performing worship, wearing a red cloth, was to be expiated with the intake of air only (*vāyubhakṣaṇa*) and water (135.5) Touching, being touched by, or being bitten by a dog was a sin. If a brāhmaṇa is bitten by a dog he was deemed pure after taking milk for three days and three nights. This is in case he is bitten below the navel; but if above the navel, the duration of expiation was to be double (*Kūrma P. loc. cit.* Ib. 72). Even not having sexual union with his wife in her 'period' was a sin, for which the expiation was equal to half *Kṛcchra* (Ib. 75). If a person spat or uttered haughty words before the images of gods or before the sages (*ṛṣis*), the expiation was to give away gold, or burning of the tip of the tongue with a fire-brand. (Ib.87).[10] If a person passed urine in a garden of a temple and in the temple proper, the expiation mentioned is Cāndrāyaṇa, and the cutting off of (a portion of) his penis (Ib. 88,89).[11] Even the teasing of gods and sages was liable for the expiation called *Prājāpatya*. For killing a Brāhmaṇa the *Kūrma P.* records that for the expiation the sinner should roam for twelve years with a sword in one hand and in the other a skull (*Kūrma P.* II. 30.16).[12] Mention is also made of sleeping for one year on a thorny branch to get free from the sin of violation of the preceptor's 'bed' (Ib. 32.14[c] *śākhām vā kaṇṭakopetām*).

The expiation for the *yatis* (mendicants) is said to be meditation and control of the breaths (*Agni P.* 61.31). Expiations of sins or misbehaviour are mentioned in other Purāṇas also (but they are not very striking or different from what have been noted. See for examples, *Nārada P.*, Ch. 28; *Liṅga P.* I. 85.211-214). The *Liṅga P.* (I. 15.21ff) prescribes a common expiatory rite for many sins. In it sacred grass, gold and gems are placed in a plate; in it water is poured. Fire is propitiated with offerings of clarified butter, barley grains etc. At the end the water from the plate is drunk.

1. *Sk. P.* V. 2.28.16

अशीतिर्यस्य वर्षाणि बालो वाप्यूनषोडश: ।
प्रायश्चित्तार्धमर्हन्ति स्त्रियो वै व्याधितस्य च ॥

Ib. 17

देशं कालं वय: शक्तिं पापं चावेक्ष्य यत्नत: ॥
प्रायश्चित्तं प्रकल्प्यं स्यादिति धर्मो व्यवस्थित: ॥

2. Parṇa=Vaṭa.

In the myth of Kadrū and Vinatā. The latter is called suparṇī, and is the Vaṭa; for further details—see Dange Sadashiv A., *Legends in the Mb.*, Delhi, 1969, Ch. I. However, in the Vedic lit., *parṇa* is the *palāśa* (Butea frondosa), *Mait. Sam.* IV. 1.1

3. The *Vām. P.* 36.16-17 follows the *Sk. P.* about the volume and mentions one variety as the *Garuḍa P.*

4. *Sk. P.* IV. 96.68

एकैकं वर्धयेद् ग्रासं शुक्ले कृष्णे च ह्रासयेत् ।
भुञ्जीत दर्शे नो किंचित् एष चान्द्रायणो विधिः ।।

5. *Sk. P.* VI. 213.-48-52

गोवाटचूर्णमादाय गर्तां कृत्वा स्वमानजाम् ।
शयनं तत्र कर्तव्यं यावद्वक्त्रेण यादव ।।
उपरिष्टात्तु तच्चूर्णं धार्यं गोवाटसंभवम् ।
यावद् वक्त्रप्रमाणं च वर्जयित्वा स्वमाननम् ।।
ततः पादप्रदेशे तु ज्वालयेद् हव्यवाहनम् ।।
यथा शनैः शनैर्दाहः शरीरस्य प्रजायते ।
न चैव चालयेदंगं कथंचित् तत्र संस्थितः ।।
न चैवाक्रंदं तथा कुर्यात् ध्यायेदेकं जनार्दनम् ।
ततो जीवितनाशेन गात्रशुद्धिः प्रजायते ।।

6. *Sk. P.* VI. 197.22

एषा नृपतेः कन्या ख्याता रत्नावती जने ।
अस्याः स्तनौ गृहीत्वा त्वमधरं पिबसि द्रुतम् ।
ततस्ते स्याद्विशुद्धिश्च नान्यथा प्रभविष्यति ।।

7. Ib. 104-105

इमां त्वं कन्यकां चित्तो जननीं यदि मन्यसे ।
अधरास्वादनं कुर्वन् ततः सिद्धिमवाप्स्यसि ।।
अनुरागपरो भूत्वा यद्यास्वादनतत्परः ।
भविष्यिति ततो रक्तं तव वक्त्रे परावसो ।।
शुद्धस्य त्वथ दुग्धं च भविष्यति न संशयः ।
स्तनाभ्यां तव हस्ताभ्यां स्पर्शात्क्षीरं भवेद्यदि ।
ततो शुद्धिः परिज्ञेया रक्तं वा न भविष्यति ।।

8. cf. *Kūrma P.* II. 32.12-13 where for the same sin embracing an iron image of a female is enjoined; also cutting of the penis and testicles.

9. *Kūrma P.* II. 33.60

नीलं रक्तं वसित्वा च ब्राह्मणो वस्त्रमेव हि ।
अहोरात्रोषितः स्नातः पञ्चगव्येन शुध्यति ।।

10. Ib. 87

देवर्षिणामभिमुखं ष्ठीवनाक्रोशने कृते ।
उल्मुकेन दहेज्जिह्वां दातव्यं च हिरण्यकम् ।।

11. Ib. 88-89

देवोद्याने तु यः कुर्यान्मूत्रोच्चारं सकृत् द्विजः ।
छिन्द्याच्छिश्नं तु शुद्धयर्थं चरञ्चान्द्रायणं तु वा ।।
देवतायतने मूत्रं कृत्वा मोहाद् द्विजोत्तमः ।
शिश्नस्योत्कर्तनं कृत्वा चान्द्रायणमथाचरेत् ।।

12. cf. The story of Śiva who had to hold the skull of Brahmadeva. It would not get away, till he came to the *kapāla-mocana* tīrtha. see under "Śiva".

# F

*Feet (pādukā) and Sandals* : The establishing of feet in stone had been a custom. The *Sk.P.* (IV. 27.106) mentions such *pādukās* of the river Gaṅgā, and that the regular worship thereof gives long life, wealth and virtue. According to the *Brahmavai P.* (Prakṛtikhaṇḍa 27.11) one of the auspicious acts told to Sāvitrī by Yama is to donate a pair of sandals to a brāhmaṇa (*viprāya pādukā-yugnam yo dadāti* etc.). Sandals are ordained to be donated to the ascetics (*Sk.P.* VII. 1.9.142). In the Prabhāsa region, at Maṅkīśvara, the sandals of the goddess Sarasvatī are mentioned to be worshipped. She is also said to stay there in the aspect of Gaurī, but in the form of a mare.[1] She is propitiated on the 3rd bright of Māgha, for the fulfilment of all desires. At this place golden sandals are ordained to be donated to a brāhmaṇa of high character (Ib. VII. 1.185.6 *suvarṇa-pādukā deyā tatra viprāya śīline*). At Bhalla-tīrtha in Prabhāsa, a foot of metal is ordained to be given, the reason being that at this place a hunter shot an arrow that pierced the toe of Kṛṣṇa (*Sk. P.* VII. 1. 352. 33). But, the sight of sandals in dream is said to be inauspicious. According to the *Brahmavai P.* (Śrīkṛṣṇa khaṇḍa, 82.19) the sight of sandals in dream results in the affliction from a boil (or cancer—*Vraṇa*). In one of the evil dreams Kārtavīrya (Sahasrārjuna) saw a heap of leather-straps of sandals (Ib. Gaṇapatikhaṇḍa 34.32[ab] *pādukā-caraṇa-rajjūnām apaśyam rāśim ulbaṇam*). At the mountain called Arbuda there is said to be the foot-print of Brahmā. It is to be propitiated on the full-moon-day of Kārttika (*Sk. P.* VII. 3.53.2-8). It is called Brahmapada, and its size is said to vary according to the eras (Ib. 18-20). Also, the sandals or feet in stone of the goddess Śrīmātā are mentioned on the same mountain (*Sk.P.* VII. 3.22.66).

Water from the feet of brāhmaṇas, or, for a woman, that of the

husband is ordained to be sipped for the gain of virtue and happiness. According to an account one Suyajña was cursed by a brāhmaṇa as the former did not pay him due respect. The result was that he got leprosy. He was cured by sipping water from the feet of a brāhmaṇa (*Brahmavai P.* Prakṛtikhaṇḍa 54.122-132). It is said that, as long as the earth stands drenched by the water from the feet-wash of the brāhmaṇas, so long the ancestors of the washer of feet drink water from the lotus-leaf cups (Ib. 133).[2] It is also said that by partaking such water from the feet of a brāhmaṇa, a person gets the virtue of bathing at holy places (Ib. Śrīkṛṣṇakhaṇḍa, 83.28[ab] *vipra-pādodakam pītvā tīrtha-snāyī-bhavan naraḥ*, cf. Ib. 107.77-78). A married woman is ordained to take food left out by her husband, and drink water touched by his foot (Ib. 57.20.21)[3]. Pārvatī is said to have sipped the water after washing the feet of Śiva (Ib. 39.34ff).

1. *Sk. P.* VII. 1.185.2.

   पादुकासनसंस्था च तत्र देवी सरस्वती ।
   गौरीरूपेण सा तत्र वडवाश्रितविग्रहा ।।

2. *Brahmavai P.* Prakṛti 54.133.

   विप्रपादोदकक्लिन्ना यावत्तिष्ठति मेदिनी ।
   तावत्पुष्करपत्रेषु पिबन्ति पितरो जलम् ।।

   for the same verse, Ib. Śrīkṛṣṇakhaṇḍa, 107.77.

3. Ib. śrīkṛṣṇa, 57.20[cd]

   या सती भर्तुरुच्छिष्टं भुङ्क्ते पादोदकं सदा ।।

   Ib. 21[ab]

   तस्या दर्शमुपस्पर्शं नित्यं वाञ्छन्ति देवताः ।।

*Festivals, Festivities and Festival Fairs* : Various festivals and fairs are mentioned, and they appear in almost all the months. The following main festive rites are mentioned as special by the *Brahmavai. P.* (Prakṛtikhaṇḍa 30.162-163). They are Kṛṣṇa-janmāṣṭamī (the birth of Kṛṣṇa in Bhādrapada), Rāmanavamī (birth of Rāma on the 9th in Caitra), Śivarātrī in Māgha, 11th day; the day special for the sun. On these days fast is enjoined (Ib. Śrīkṛṣṇa, 59.71,72). In certain cases specific dates in specific half-months (*pakṣa*) are the important

occasions of festivals and fairs. At *Jagannāthapurī* the fair of Viṣṇu is said to be an year-round affair. The first of the fairs, twelve in number, is called Guṇḍicā, which was either on the eighth of the bright half of Caitra or even earlier on the fifth of the bright half of Māgha (*Sk. P.* II. 2.29.30ff). These two days are enjoined as the best for this fair, which is termed also as Mahāvedīmahotsava (the great festival of the great altar). This fair could also be held on the second of the month of Āṣāḍha (in the bright half). On this day (*i.e.* the 2nd bright-Āṣāḍha) Viṣṇu was to be taken in a chariot, along with Balarāma and Bhadrā (=Subhadrā) to the pandal called Guṇḍicā, where Viṣṇu is also said to have been born. This was the chariot-fair (*ratha-yātrā*).[1] In this pandal all further rituals are henceforth to be performed. The rituals are occasions for festivals and are as follows : *śayanotsava* (the festival of "sleep"), *pārśva-paryāyaṇotsava* ("turning of the side" in sleep), *utthāpanamahotsava* ("rousing up"); *Cāturmāsyavrata*, Prāvaraṇotsava (also called *Mārgaprāvaraṇa*; "the covering" festival), *puṇyasnānotsava* ("the holy bath"), *makarasaṅkrama*, *phalgūtsava* (called also the "swing-festival"), *samvatsaravrata* ("the yearly vow"), *Damanabhañjikā* and the *Akṣayamokṣadā*. The last two marked the end of the year.

*Caitra-bright half* : There is a mention of a festival on the fifteenth of the bright half of Caitra (*i.e.* the full-moon-day) at the Śiva-liṅga called Kṛttivāseśvara at Kāśī. There is a short legend associated with this fair. According to it, once, on the occasion of this fair many crows assembled to eat the offerings offered to the god. Now, bigger crows jostled the smaller ones, and the latter fell into the water at the holy place. The result was that they got turned into swans. Hence the holy place came to be called Hamsatīrtha (*Sk.P.* IV. 68.55ff). Another festival at Kāśī is the *Damanakotsava*, and falls on the 14th of the bright half of Caitra (when the sun is in the Hasta constellation). On this day the Śiva liṅga is to be swung by people, placing it on a golden swing (once a monkey sat in the swing and swung himself; he got transformed; *Sk.P.* I.2.9.23-24ff). Probably the same festival, and called *Damana-bhañjikā yātrā* (noted earlier) falls at Jagannāthapurī on the thirteenth of the bright half of Caitra. There is also a legend that Viṣṇu killed the demon Damana on this day. Damanaka is also the name of a kind of grass. The ritual is that this grass is to be plucked

with its roots; a circle is to be prepared there from; in it a lotus is to be placed. In this lotus the image of Viṣṇu along with Satyabhāmā is to be placed and worshipped (*Sk.P.* II.2.45.4-11). According to a variant, the grass called Damanaka is to be given in the hand of Viṣṇu. The night should be passed with dance and music (Ib.11). It is prescribed that a bunch of this grass be placed on the head of Viṣṇu; and here the grass is said to be fragrant (Ib.14, *gandhatṛṇam*, also 15; cf. *davaṇā* in Marathi). The *Sk.P.* (IV. 70.41) mentions the fair for Citraghaṇṭā at Kāśī on the third bright. Another *Damanaka-utsava* is mentioned in Vaiśākha on the constellation Viśākhā. It is in respect of Śiva (*Sk.P.* I.3(b). 7.40).

The *Padma P.* (Uttarakhaṇḍa 86.1ff) mentions the Damanakotsava, which includes the worship of the god of love (Kāmadeva). According to it, a sprout of the *damanaka* is to be offered to Viṣṇu by his devotees, on the 12th bright of Caitra. Earlier, on the night of the 11th day, Kāma (the god of love) is ordained to be worshipped, alongwith Rati. A drawing of the *sarvatobhadra* type (for it see under "Construction"; actually this is a square having doors on all the four sides) is to be drawn before the divine pair. On it Kāma and Rati are to be placed. Before them the *damanaka*-sprout, covered in a white cloth is to be placed. Then it is to be worshipped with the mantra—"*tatpuruṣāya vidmahe Kāmadevāya dhīmahi*)". (This seems to be a ritual of identification between Kāma and the *damanaka*-sprout—a mixture of tree-worship and idol-worship). Another popular festival in this period is the Madanamahotsava (*Bhav. P.* Uttarakhaṇḍa, 135.1ff). It is said that while Śiva was observing the Pāśupata vow (sacred to the "lord of beasts", who is Śiva himself), Madana, the god of love shot him with an arrow made of flowers. Śiva got angry and reduced him to ashes. Rati, Madana's wife wept bitterly; and Śiva said that, though it was impossible to restore Madana with the same body, he would stay in the minds of people. But especially on the bright 13th of the Caitra, he would regain his form, symbolically. The rite associated with this festival is as follows. One should draw the Aśoka tree (*Jonesia Asoka Roxb*) with *sindūra* (zinc oxide) and other colours. Near it one should draw a picture of Madana along with Vasanta (the personified spring season), having a face of a horse and the banner of a fish (Ib. $20^d$ *vāji-vaktram jhaṣa-dhvajam*). The figures may be in wood or in gold. In accompaniment should be

drawn the nymphs. He should be worshipped. At mid-day brāhmaṇas are to be fed with sweets. A lady should worship her husband, on this day, thinking him to be the god of love. The night should be spent in joy (not in sleep) in this abode of god of love (prepared in the house). Dances with lights are mentioned in this connection. Where such festivities in honour of Kāma are performed, it is said, rains arrive on time and prosperity prevails (Ib. 27-32). Another festival, mentioned by the *Brahmavai P.* (Prakṛtikhaṇḍa (Ib. 27-81) is Rāmanavamī, which comes on the 9th bright of Caitra. On the bright 8th is mentioned the fair of Śiva at Hāṭakeśvara (*Sk.P.* VI. 57.41) (see also under "Sun" —'Important Places')

*Caitra-dark half*: On the 1st of the dark half of Caitra, there is mentioned a festival fair at Kāśī; and an yearly one. This fair is said to be in honour of the Yoginīs (*Sk.P.* IV. 45.52-53). At the same place a fair for the goddess Bhavānī is enjoined at Kāśī; this falls on the eighth day called Mahāṣṭamī (8th dark); one hundred and eight circumambulations are enjoined, and the night is to be passed remaining awake (Ib. 61. 126-134) (See also under "Pāñcālikeśa").

*Vaiśākha-bright half*: According to the *Sk.P.* (II.2.33.2ff) on the 3rd are mentioned the preliminaries of the *Mahāvedī festival.* The king is to select one or three skilled carpenters for the forest sacrifice (*Vanayāgāya*), and give them clothes and other items of decoration. He should then resort to the forest full of good trees. A fire should now be kindled in the midst of the trees; offerings of ghee should be poured into this fire, and also at the foot of the trees; also offerings should be given to the guardians of the quarters. Then taking the axe the carpenter should strike at the roots of the trees at the place where the offering was poured. While doing this he should be chanting the Garuḍa-mantras. From the trees cut, a chariot for Viṣṇu has to be prepared, which should be decorated with many pictures, and with a piece of sugar-cane (*ikṣukhaṇḍa-virājitam*) and also the banner *garuḍa-dhvaja*. Similar chariots are to be prepared for Subhadrā and Balarāma. The banner of the former should have the lotus (*padma-dhvaja*) and that of the latter should have the plough (*lāṅgala-dhvaja*). These three chariots are to be kept ready and without anybody or any bird or creature sitting on them, upto the bright half of the month of Āṣāḍha (for further details in the month

of Āṣāḍha see below). A Damanaka-utsava is mentioned for Śiva at Śoṇācaleśvara (*Sk.P.* I.3. (b) 7.40).

According to the *Sk.P.* (II. 2. 46.2-12) in the bright half of Vaiśākha, on the 12th, at Ayodhyā is reported an yearly fair. It is said that the fair is in memory of the rain of gold by Kubera when Raghu asked for wealth to give to the sage Kautsa. The holy place is known as *suvarṇa-khani* ("the mine of gold"). (see also under "Sages"—'Viśvāmitra'). At Jagannāthapurī is reported a fair called *Akṣayamokṣadā* ("giver of unending release"), which started from the mid-night of the second of the bright half of Vaiśākha. A pandal is constructed, white-washed and with a raised platform. In the midst of it there is to be an auspicious seat (*bhadrāsana*). On it a jar full of water mixed with sandal-paste, saffron, musk, camphor and other things, is placed. It is to be covered with the leaves of Ketakī and surrounded with silk-garment from China (*Sk.P.* II. 2.33.2ff; 9, *veṣṭayet cīnavāsasā*). This jar is enjoined to be carried to Kṛṣṇa, and is to be consecrated with Śrīsūkta (hymn in praise of the goddess Śrī, *Rv-khila* VI. 6) and is to be duly patted. The water is then applied to the limbs of Viṣṇu. In this month another important festive rite is the *Akṣayya tṛtīyā*, to be observed on the 3rd bright. Pacification of the manes is a speciality of this day. Among special gifts are mentioned things that are necessary in the hot season that follows—such as water-jars, water-pitchers, umbrellas, shoes and the like; even gold and a piece of land are prescribed as gifts (*Bhav. P.* Uttarakhaṇḍa 30.1-16). This day is called *akṣayya*, as things given as gifts on this day are believed never to be in shortage (Ib. 19 *asyām tithau kṣayam upaiti na hutam na dattam, tenākṣayā*...).

*Jyeṣṭha* : A fair of the sun-god is mentioned as being held on the 2nd of the bright half of Jyeṣṭha at Kuśasthalī in Ujjayinī. It is said that on this day at this place, as the sun takes to the northern quarter, if someone sees him he gets the fruit of the Agniṣṭoma sacrifice. The practice is that brāhmaṇas (i.e. the twice-borns) take the chariot of the sun-god with hands "thrown up" (*Sk.P.* V.1.36.57-58), 57[d] *bāhukṣepaiḥ praṇīyate*), to the northern quarter. The chariot of the sun-god is also said to be dragged by persons by means of ropes attached to it (Ib. 60).[2] It was also the practice to take (drag) the sun's chariot to the south (Ib. 61). The worship of the sun at this place included

encircling the whole place or the chariot by a cord (Ib. 62. *sūtreṇa veṣṭayet kṣetram, ratham devam athāpi vā*). It was a custom to wake up early in the morning and to see the sun-god through the eastern gate; then to enter by the southern gate and to worship the chariot-wheel; to enter by the western gate and worship the sun-god seated in the chariot. The gifts included, among other things, *cāmara*, umbrella, and a bell. At the eastern gate a cow was to be donated; the southern a horse; the western an elephant; and on the northern gate a chariot was to be donated. The sun was called Naradīpa at this place (Ib. 65-68). It was also customary to have one's head shaven, as the image of the sun (Naradīpa) was placed on the chariot (Ib. 71).[3]

An important fair mentioned at Kāśī is on the 14th bright of Jyeṣṭha. The fair is said to be in honour of Śiva, called Jyeṣṭheśvara on this occasion (*Sk.P.* IV. 63.9). It is said that on this day Śiva had first entered Kāśī. As Gaurī arrived there on the 8th bright, on that day also a great festival is arranged. The *Brahmavai P.* (Prakṛti-khaṇḍa 34.86ff) mentions the Sāvitrī-vrata to be performed by women having their husbands alive. It is to be performed on the 14th bright Jyeṣṭha.

*Āṣāḍha* : In the bright half of Āṣāḍha on (the bright 11th or the 12th) the day auspicious to Viṣṇu, at Jagannāthapurī the chariots for Kṛṣṇa, Balarāma and Subhadrā (see above under 'Vaiśākha') are to be made ready, and on the second bright of that half-month the images of Kṛṣṇa, Balarāma and Subhadrā are to be placed on them. This *ratha-yātrā* is called the *Mahāvedīmahotsava*. The chariots are to be taken to the Guṇḍicāmaṇḍapa. Earlier at the pandal or at same side of the place of the festival, gram-sprouts were caused to be planted (*Sk.P.* II. 2.33.26ff). The peculiarity of the festival is said to be that here the chariots are led to the southern quarter. The chariot-fair lasts from the 3rd bright to 7 days thence. The *Sk.P.* (IV. 70.5ff) mentions a fair for the goddess Viśālākṣī on the 3rd dark of Āṣāḍha, and also a holy place called Viśālatīrtha at Kāśī.

The 11th bright of Āṣāḍha is the day for fast, and is famous; for Viṣṇu is supposed to go to sleep on this day, to get up after four months. Other gods also are said to go to sleep on various dates in this period (see under "Śayyā"). At Jagannāthapurī is held a traditional fair on this day, and there is the "festival of sleep". For the gods

Kṛṣṇa, Balarāma and Subhadrā images in gold or silver, or brass or bell-metal or stone are prepared; and the main deities are requested to sleep in the specially kept pavilion. Wreaths from the three main deities in the temple are taken away and placed on the new three images. Then the gate of the hall meant for the sleep of Viṣṇu is closed (*Sk.P.* II. 2.36.18-31). The *Brahma P.* (66.18) mentions the Guḍivā fair at Jagannāthapurī (the place is called *Guṭivā* or Guṇḍivā also) in the bright half of Āṣāḍha, and says that, according to the belief, Kṛṣna, Balarāma and Subhadrā had come to stay there at the Indradyumna lake for one week. This must be prior to the great sleep (For the turning of the lord in sleep, see below under 'Bhādrapada'). The first sleep is with the face of the god to the South. In the same month on the bright 5th, Manasā, the serpent-goddess, is said to be worshipped (*Brahmavai P.*, Prakṛtikhaṇda, 46.134).

*Śrāvaṇa* : One of the most famous festivals in the month of Śrāvaṇa is named *Nāga-pañcamī*, which falls on the 5th bright. The *Sk.P.* (IV. 66.7-16) mentions it as being held at Kāśī near Jyeṣṭheśvara (see above under 'Jyeṣṭha'), where a *Kuṇḍa* dedicated to the serpent god Vāsuki is mentioned. The season is mentioned to be the same as now—the rainy one (Ib. 10 *Kartavyā nāgapañcamyām yātrā varṣāsu tatra vai*). A fairly detailed account of the Nāgapañcamī occurs in the *Bhav. P.* (Brahma 32.44ff), where it is said to come in the Bhādrapada, in the dark half (Ib. 44 *māsi bhādrapade yā tu kṛṣṇapakse mahīpate*).

On this day figures of various types of serpents in various colours are mentioned to be drawn on the ground; or they may be prepared from gold, in wood or even from earth. They should be generally five in number, and should be worshipped with red flowers like *Karavīra*, *Sandal-wood paste* and that from saffron is to be applied to them. Brāhmaṇas are ordained to be offered food including sweet balls (*modaka*) and preparation from milk (*pāyasa*). It is also said that 12 *pañcamīs* (dark 5th dates) like this are to be observed, each being auspicious to 12 nāgas viz. Ananta, Vāsuki, Śaṅkha, Padma, Kambala, Karkoṭaka, Aśvatara, Dhṛtarāṣṭra, Śankhapāḷa, Kāliya, Takṣaka and Piṅgala. At the end of the yearly vow of the nāgas, starting from the dark 5th of Bhādrapada, a figure of a serpent prepared from red chalk ( *airika*) is to be offered to a brāhmaṇa knowing the social tradition (Ib 52 *itihāsavide*). Likewise, to the priest (*Vācaka*) who guides the vow, a gold-nāga is to

be donated (cf. also Ib. 37.1ff, where the colours black etc. used are mentioned for drawing the figures). In the month of Āśvina also, serpent-figures from Kuśa-grass are mentioned to be worshipped. They are to be bathed with water, milk and clarified butter, and offered food from wheat and milk, with the *mantra* "*Om Kuru Kulle phaṭ svāhā*" (Ib.38.1,2). This is all for warding off serpent-fear and for a prosperous year.

*Bhādrapada* : In continuation of the festival of "great sleep" of Viṣṇu at Jagannāthapurī, is mentioned the festival of "turning the side" (*pārśvaparyayaṇotsava*), in the bright half of the month of *nabhasya* (i.e. Bhādrapada); this is done on the day called Harivāsara (Viṣṇu's day) and corresponds to the 11th or the 12th bright (or according to some the first quarter of the 12th). On this day the image of Viṣṇu (that faced earlier the south) is to be turned to face the north (*SK.P.* II. 2.39.16ff).[4] The lord is to be fanned; at the gate of the sleeping-chamber the following things are to be offered (25 ff) those made from coagulated milk and from sugar-cane juice (*svādūn ikṣuvikārān vikṛtaiḥ pāyasaiḥ* etc.), made from barley, *apūpas* made in ghee, sweet appetizers (*svādūn upa damśān*), ripe betel leaves (*pakva-tāmbula patrāṇi*) etc. At Ayodhyā, on the 5th bright of Bhādrapada an yearly festival for the gain of a son is mentioned (*SK.P.* II. 8.7.75); and on the 3rd bright is mentioned the fair at Urvaśī-Kuṇḍa at Ayodhyā for the gain of good form or beauty (Ib. 106). Bhādrapada seems to have been called *Kanyāmāsa*; and the *SK.P.* (II. 1.17.7-8) mentions a festival of Veṅkaṭa in this month (no specific date is given; but the period seems to be from the 8th to the 12th bright). It is said that Brahmā himself had performed the festival of "hoisting the banner" for Śrī Veṅkaṭeśa in the *Kanyāmāsa*. This corresponds to the Indramaha festival, when the Indra-banner was hoisted and the period was Bhādrapada bright 8th to 12th. At another place the *SK.P.* (VI. 207.66) mentions the Indra-mahotsava[5] to be held for five days, when *mantras* are addressed to Indra. It is stated there that only a banner of Indra, and not an idol, is worshipped, because of the sin of Indra in seducing Ahalyā (see under "Indra" for details). According to the *Bhaviṣya P.* (Brāhmakhaṇḍa 32.45) Nāgapañcamī comes on the dark 5th of Bhādrapada (see above under 'Śrāvaṇa'). According to the *Bhav. P.* (Brahma 46.1-3), the 6th day (bright) is auspicious to Kārttikeya; on this day one is ordained to visit a shrine of this god. (see under "Indramahotsava").

According to the *Brahmavai P.* (Prakṛti 13.12) on the 8th bright of Bhādrapada, comes the *Vrata* of the worship of Mahālakṣmī. It is said that, for prosperity, this is to be performed for sixteen years, on this day in this fortnight. On the 7th bright of Bhādrapada the fair of the sun-god is enjoined at Hāṭakeśvara (*SK. P.* VI. 57.40). An important festival that comes in Bhādrapada is the Indramahotsava. A graphic description of this festival obtains from the *Bhav. P.* (Uttara 139.1-40). It is said that by placing the staff of Indra (*indra-dhvaja*, mentioned here as *indrayaṣṭi*) in the vanguard of the battle, the gods could defeat the asuras, who, it is reported, fled away on seeing the "goddess" on this staff. The *dhvaja* is said to have been given by Indra to the king Vasu (Uparicara): It is to be hoisted on the *Śravaṇā* constellation, being decorated with new cloth after a bath. In length it should be 20 cubits. It should be adorned with various objects and should be hoisted by the king himself. For seven or for nine days there should be a festival, in which dramas, dances and fights of all sorts should be included. Prostitutes and men of all walks of life should dance, play at dice and make merry, offering camphor, cloth and such other things to one another. This is to be done every year (from the 8th of the bright half). It is said that if due to some reason in a year the festival is not celebrated then it should be celebrated only after twelve years, never before that. It is said that the performance of this festival gives prosperity and timely rain. (For more details see "Indramahotsava")

*Āśvina* : Āśvina is famous for the period called *Navarātra* ("the first nine nights") in the bright half. The *Sk. P.* (II. 8.10.5) mentions the yearly fair of Mattagajendra, the guard of Ayodhyā on the 5th bright in the *navarātra*. Likewise on the 3rd bright in the same period worship of Surasā is mentioned at Ayodhyā, in memory of her being brought by Rāma from Laṅkā (Ib. 7-11). Surasā stayed in the sea near Laṅkā and tested Hanūmān (*Rām. Sundara Kaṇḍa*, I. 145ff). The *navarātri* was also famous for Dugdheśvara fair at Ayodhyā (*SK. P.* II. 8.7.54). The ninth of this period (called Navarātram) is marked with the worship of the goddess Ambikā. At Avantī (Ujjayinī) on this day, which is termed *Mahānavamī*, is mentioned the practice of offering to the goddess the flesh of a horn-less goat (*basta*) or a buffalo killed sacrificially, alongwith wine and a garland of the leaves of the *bilva*-tree *Sk. P.* (V. 1.73.4). The goddess is said to be installed permanently by the side of the Bhairava nearby (Ib. 13.4). The same *bali*

is to be offered to the goddess Ekanaṁśā and Harasiddhi that are in the vicinity (Ib. 18.1; 19.10). In the Prabhāsa region of Saurāṣṭra, the goddess Marudāryā is said to be worshipped on the Mahānavamī day. On the bright 5th, serpent-figures prepared from grass are ordained to be worshipped (see under 'Śrāvaṇa'-Nāgapañcamī). The *Bhav. P.* (Uttarakhaṇḍa 138. 12-13) says that the 8th of the bright Āśvina is called the Mahānavamī, when it is in conjunction with the Mūla constellation; or when the Sun enters the *rāśi* called Kanyā on the eighth, it is a very auspicious occasion and is called *Mahānavamī*.[6] On this day the goddess Cāmuṇḍā is enjoined to be worshipped. She is also called Vindhyopavāsinī. Many buffaloes are sacrificed on this day. A special pandal is ordained to be erected on a place sloping to the north, and it should be decorated with flags and banners. The pandal should be sixty-three cubits in length and width. In it there should be prepared an altar of the shape of a female organ or that of the leaf of the *pīpal*-tree (Ib. 33[b] *yonyaśvattha-dalābhayā*). A brāhmaṇa should offer into the fire various offerings and the remainder should be given to the horses and elephants. The idol of the goddess Durgā, made from gold or silver or copper or even brass should be installed and worshipped. In the night of the 8th all should keep awake and rejoice in songs and dances. Then (on the morning of the 9th) buffaloes and goats should be offered, the number varying from a hundred to twentyfive. With these and with wine the goddess is to be pacified. The flesh of these beasts and wine should be given to the Kāpālikas (the sect that wears human-skulls as a garland). The king is ordained to take the idol in procession through the main streets and offer *bali* to creatures, including blood, water and food. (Ib. 17-108).

*Dīpāvalī* : The lighting of lamps is mentioned on consecutive days starting from the 14th dark of Āśvina further, which corresponds to the days of Dīpāvalī of later times. The *Sk. P.* (V. 3.159.91-95) records a custom prevalent at Avantī that on the 14th dark Āśvina a lamp of gold, complete with the wick and clarified butter was to be given to a brāhmaṇa. The purpose was to avoid *naraka* (the nether hell).[7] At another place further, it is mentioned that, after bath, one should donate a hundred lamps (Ib. 179.10 *dīpakānām śatam dadet*; obviously not of gold). The *Sk. P.* gives more details in earlier books. It says that the 14th dark is termed Naraka-caturdaśī; and on this day oil-bath (bath after rubbing oil on the body) is necessary; and that

except for the day connected with this festival on no other day in Kārttika oil-bath should be taken (Ib. II. 4.6.50).[8] It is said that one should observe the "vow of the cows" (*govrata*) on this day when the "festival of lights" is approaching (Ib. II. 4.9.17 *dīpotsava-samīpe tu vratam etat samācaret*; for *go-vrata* see under "Vows"). On the previous day, i.e. on the 13th dark, one should offer (or kindle) in the evening the *Yama-dīpa* ("light for Yama"), whereby untimely death is avoided;[9] and on the 14th bath should be taken early in the morning, applying oil to the body; the reason for applying oil to the body is that in oil stays the goddess Lakṣmī (i.e. goddess of wealth and lustre) and in water stays the Gaṅgā on this day (Ib. 27). A person who does not take bath, as noted above, in the morning loses all his virtues of the previous year (Ib. 28). When the bath is about half done one should cause *apāmārga*-leaves (Marathi, *ṭakḷā*), or a gourd or the *prapunāṭa* (Ib.)[10] to be waved round the head of the person to destroy Naraka (the demon; see under "Demons"—'Naraka'). After bath, with the wet clothes on, one should offer a lamp to the two sons of Yama—the dogs called Śyāma and Śyabala who are also his devout servants (Ib. 33-35)[11]. The festival is said to last for four days i.e. the 14th dark, the 15th dark, the 1st bright of Kārttika and the 2nd bright of Kārttika. If a person takes the auspicious bath on these days he does not get devoid of wealth (Ib. 43-45). The festival is called Dīpāvalī, as the waving of the lights is an important rite in it (Ib. 45[cd] *dīpair nīrājanād atra saiṣā dīpāvaliḥ smṛtā*). As a special rite on the 14th dark of Āśvina is mentioned the eating of the broth of the leaves of black-gram (*māṣa*). Another name for this day is said to be *Preta-caturdaśī* (Ib. 47). The exact period of Dīpāvalī is said to be when the 14th dark of Āśvina, the 15th (Amāvāsyā) and the 1st bright of Kārttika are associated with the constellation Svāti. By the observance of this festival, the demon-king Bali (whom Vāmana sent to Pātāla) is said to be pleased (Ib. 48-49). The 14th dark of Āśvina is called also Mahārātrī (Ib. 61). It is said that if a person does not take the auspicious bath on the 14th, as mentioned above, he goes to the hell called Raurava (Ib. 31).[12]

The next day i.e., Amāvāsyā is marked by various rites. In the morning on this day one is enjoined to worship the gods and the manes after he has taken his bath. They are to be offered milk, curds and clarified butter. On this day one is not to take food during the day. This condition is not meant for children, the old or those who are in

indifferent health. In the evening Lakṣmī is to be worshipped. A pandal is to be erected and beautified with various pieces of new cloth. The legend is that on this day all, including Lakṣmī, were set free by Viṣṇu (from the fetters of Bali). As Lakṣmī was released after a long time, she needed sound sleep, which she took in the lotus-interior. Hence a special rite called 'sukha-suptikā'[13] is enjoined. In her honour sweet-balls (*laḍḍukān*) are mentioned to be prepared in cow's milk made fragrant with cloves, Cardamom, *jātipatra* and camphor; and Lakṣmī is now caused to be roused by the ladies, prior to Viṣṇu's awakening (on the 12th bright of Kārttika, which would be twelve days thence). A lamp is to be placed in the cow-stall; and one should wave a fire-brand round one's head, to get away from or avoid calamities (*SK. P.* II. 4.9.72-91).[14] At various places including temples, cross-roads, crematories, on river-banks, at the mountain caves, at the root of trees, at cow-stalls etc., lamps are to be placed. The royal roads are to be beautified with new cloth (strips of cloth) and flowers of various colours (92-93). In the after-noon the king should cause to be proclaimed that on this day is the reign of Bali; hence may all be happy and play and dance. All sorts of games of divination are to be played and the auspicious and inauspicious for the future is to be divined. When the night is half passed, the king himself is to go round the city on foot, slowly watching the festivities. After having witnessed this enjoyment at the reign of Bali (*balirājyapramoda*) he should return to his palace. When the night has ended and the people have eyes half-closed, sleep clinging to them, the ladies of the city should drive away A-Lakṣmī from the courtyards of their houses, with the noise of the winnowing baskets and Kettle-drums (95-100).[15] On this occasion, to keep awake, the games included dice, dance and music (103, *dyūtena vā*; the *Nīlamata P.* mentions dice for divination. One who wins will have a victorious new year, 511-512).

*Kārttika* : The next day is the 1st bright of Kārttika; and the Dīpāvalī extends here. The day should be pure, and one should not perform auspicious rites if the day has any part of the previous *amāvāsyā*. If by some chance a woman performs the rite of the waving of the lights etc. when this day is tarnished by the previous one, she is said to become a widow *Sk. P.* (II. 4.10.6-12). This day is called *Bali-pratipadā* (in honour of the demon king Bali, who gave away all his kingdom to Viṣṇu Vāmana—dwarf-incarnation—when he had

promised three steps, and who traversed the heaven and earth with his two steps and gave his third step on the head of Bali). The *Purāṇa* enjoins that on this day an idol of Bali is to be prepared with dung in the courtyard, and curds should be placed before it (Ib. 15). It is said that whoever stands before the idol in whatever form (*yādṛśena rūpeṇa*) gets the same form for the whole of the year following this day (which marks the first day of the new year); hence one should perform auspicious rites. In the morning Govardhana (the mountain famous in the legends of Kṛṣṇa) is to be erected and worshipped; and in the night dice-game should be played (see above, the rite for the *amāvāsyā* sacred to Lakṣmī). The cows and bullocks are to be decorated and they should be free from milking and other activities. (see also under "Cows" for *Govardhana*).

An interesting game is associated with this day, if it is darkened by the preceding *amāvāsyā* in some degrees. The name of the game is *yaṣṭikā-karṣaṇa* (the pulling of the stick). Actually it is a sort of tug-of-war. The *yaṣṭikā* (actually a rope as tough as a stick) is freshly prepared out of the grass called *Kāśa* and *Kuśa*. It should be then carried to the gate of a temple, or the gate of a royal palace or at a place where four roads meet. On one side it should be held by the princes, and on the other by people of low *varṇas*. Both groups should be strong and of equal number. At the back of either group, as they stand holding the *yaṣṭikā* (or one another, the foremost holding the *yaṣṭikā*), there should be lines drawn at a distance. This is the goal to which each group is to drag the other one. When this is done, both groups should start pulling each other. The group which drags the other to the line at its own back is declared victorious. In this game the group comprising the low-*varṇas* should win, so that, thereby, the year is gained by the king (Ib. 64-68).[17] The *yaṣṭikā* is, thereafter, to be kept by the king as sign of victory.[18] The 2nd bright of Kārttika is marked by a vow called *mṛtyu-nāśana Sk. P.* (II. 4.11.2ff). The vow consists of the following rites—wearing of white garments, going to the *audumbara* tree, preparing a circle, and in it placing the figure of a lotus having eight petals. Having done this one is to worship Brahmā, Viṣṇu and Śiva and also Sarasvatī. The rite concludes with the gift of a milch-cow to a brāhmaṇa to avoid untimely death. After performing this rite, one should go to one's sister's house. He should have his food there and should give her presents including cloth and ornaments

(Ib. 2-14). According to the same text, there is also another rite. One should worship Yama, the god of death, in the morning. It is said that on this day, if one takes bath in the river Yamunā, believed to be born from the sun (and who is also the sister of Yama), one does not have to witness the domain of Death (Ib. 30). There is a legend associated with this day. It is said that in olden times, on this day, Yama was treated with food by Yamunā. He released all the sinful persons, leading their term in the various hells, to meet their sisters. Hence, it is said, Yama ordered all the kings that they should also set free their prisoners to take food in their sisters' houses (Ib. 60).[19] If one has no sister, he should consider a cow, a river or a forest-place as his sister (and take food in its vicinity!); but no man should take meals in his own home (Ib. 65, *asyām tithau nijagṛhe na bhoktavyam kadā ca na*). The *Bhav. P.* (Uttarakhaṇḍa 14.18-27) describes the festival in about the same way. The description of this festival comes also in the *Padma P.* (Uttarakhaṇḍa 124.4ff), where it is stated that the festival starts on the 13th dark of Kārttika, by the lighting of a lamp (of oil-wick), called 'Yamadīpa', with the *mantra* "May Yama, the son of the sun, be pacified". By doing so one is said to avoid untimely death (the rest of the rites are the same). On the 15th dark of Kārttika, the day of Lakṣmī-pūjana ("worship of Lakṣmī") dice-play is enjoined. It is said that on this day Śiva and Pārvatī had played dice, and Pārvatī won the game, as by her side stayed Lakṣmī in the form of a cow (Ib. 26). Being defeated by Pārvatī, Śiva was rendered even without clothes, as he lost everything (Ib. 27 *gauryā jitvā purā śambhur nagno dyūte visarjitaḥ*). The *Bhav. P.* (Uttarakhaṇḍa 140.7ff) describes the festival with details, which are more or less the same as noted above. It is called 'Kaumudī-mahotsava' here. It mentions that, on the next morning, after the banishing of the Alakṣmī, a prostitute, along with other women of her group, goes from house to house pronouncing "auspicious words"; and women wash her feet and worship her (Ib. 31).[20] (For a special lamp on the occasion of this festival, on the 14th dark, see under "Lamp").

The *Sk. P.* (II. 4.31.1-20ff-31) mentions the festival dedicated to Kṛṣṇa from the 9th to the 12th bright Kārttika, culminating in the marriage of Kṛṣṇa (Viṣṇu) with the plant Tulasī. The golden image of Viṣṇu is to be brought with the sounding of musical instruments and the chanting of the Vedic *mantras*. Tulasī and Viṣṇu should be

separated by a piece of new cloth (Ib. $16^{ab}$ *antarhitā paṭaiḥ*). Viṣṇu should be offered *madhuparka*[21]. At the close of the day when the atmosphere is filled with the dust-particles from cow's feet, Tulasī and Viṣṇu are to be worshipped, and made to face each other. Then the *Kanyā-dāna* ("giving away the bride") of Tulasī is to be performed. After this "marriage", one should eat all things that had been taboo in the four rainy months (*Cāturmāsya*), and they should be offered to the brāhmaṇas. After meals one should eat *dhātrī-phala* (*Emblica officinalis*), the fruit of the jujube tree (*Koliphala, zizyphus jujuba*), the sugar-cane and the leaf of the Tulasī plant.

There is mention of a fair in honour of Viṣṇu and Śiva on the 14th bright of Kārttika, at Kāśī, when Viṣṇu is said to go to meet Śiva *Sk. P.* (IV. 21.109-110); and at Ayodhyā, at *Cakratīrtha*, in honour of Brahmā (Ib. II. 8.1.17ff); the fair is said to be from the 1st bright to the 15th bright of Kārttika at Cakratīrtha (Ib. 103). On the full-moon-day the festival in respect of *Tripura* is mentioned. It is enjoined that on this day, at evening, a lamp (*dīpa*; wick) should be offered at the temple of Śiva (Ib. II. 4.35.33). According to a legend the demon Tripura was killed by Śiva on this day (Ib. 34ff). It is said that if a person gives at the Śiva temple twenty into seven and a hundred (20×7 hundred *i.e.* 140) wicks (*dīpa-vartayaḥ*) on this day, he gets free from all sins (Ib. 39). This festival is referred to at another place (Ib. I. 3; 24.18-20) as the *dīpotsava*, perpetuated by Vajrāṅgada, the king of the Pāṇḍya country. The *Vāmana P.* (65.58-60) mentions a festival in honour of Bali on the 1st bright of Kārttika, named Dvārapratipadā,[22] which came after the Śakramahotsava (which is performed in Bhādrapada, as noted earlier). Immediately after this came the festival called Kaumudī, on the full-moon day of Kārttika. The usual *Kaumudī* festival was marked by the festival called *ut-thāpana* of Viṣṇu, who was to be worshipped with unguents prepared from coconuts and flour. In the night a game at dice and other games including dances etc. were to be performed. The activities continued till the next *ekādaśī* (=11th bright) in Kārttika coming after Dīpāvalī. (This means the Kaumudī here is in the month of Āśvina, coming after Vijayā Daśamī, called Kojāgirī day). On this day, *in the night* Viṣṇu was to be awakened (after his four months' sleep in the rainy months in the period called Cāturmāsya). He was to be bathed with *pañcāmṛta*,[23] juice of coconuts, juice of fruits, fragrant *āmalaka*; and the paste of

barley, sandal, the *tulasī*-cūrṇa etc. *Sk. P.* (II. 2.39.33-50). The famous Rathayātrā (the chariot fair at Purī) is mentioned to be in the Kārttika. The chariot is drawn by people from the three *varṇas*, but never by a śūdra (*Bhav. P.* Brahma 18.3-14). The *Brahmavai P.* (Prakṛti-khaṇḍa 27.90-91) mentions a special festival on the full-moon-day of Kārttika in honour of Rādhā and Kṛṣṇa, whose images are said to be worshipped. They may be made of stone (cf. Ib. 55.59, worship of Rādhā). The *Padma P.* (sṛṣṭikhaṇḍa 17.234-248) describes the *rathayātrā* in honour of the god Brahmā, to be held on the full-moon-day of Kārttika.

*Mārgaśīrṣa* : The *Sk. P.* (IV. 31.147) mentions two fairs at Kāśī on the 8th and the 14th dark if they corresponded respectively to Sunday and Tuesday. The fairs were in honour of Bhairava. In the same month on the 6th bright is mentioned at Jagannāthapurī the festival called *prāvaraṇotsava* ("the festival of putting garments"). In this festival the gods (Viṣṇu, Subhadrā and Balarāma) were to be covered with seven garments *Sk. P.* (II. 2.40.1-14). For this, on the fifth bright day in the night the garments were to be made ready with fragrant substances and other auspicious things. The garments twenty-one in number for three gods, were to be placed in a vessel, which was placed on a lotus (or a figure of a lotus ?) having eight petals. The vessel was covered with another cloth.

On the 12th bright of Mārgaśīrṣa is enjoined the *Matsotsava* ("the festival of the Fish"). Four jars filled with water were to be established. They were to be covered with white cloth and decorated with mango-leaves placed in them. Their mouths were to be covered with copper-plates filled with sesame and gold. In addition to these, there are mentioned four vessels representing the four oceans. In their midst was to be placed a small platform (*pīṭha*) with cloth placed in the centre. On it was to be placed a vessel made of either gold, silver, copper or wood, but especially of *palāśa*. Water was to be poured into it. In it was to be placed a golden fish, as an incarnation of Viṣṇu. It was to be worshipped and was to be gifted to the family-preceptor *Sk. P.* (II. 5.14.1-21ff).

*Pauṣa* : The *Sk. P.* (I. 3(b).7.39) mentions an *Āgneyo-utsava* in respect of Śiva in the month of Pauṣa; but no definite day is mentioned for the festival. This was the festival of fresh corn (cf. *navānannair*

*upadamśādyaiḥ*). In this month at Jagannāthapurī is mentioned the festival of "holy bath" (of the gods—Viṣṇu, Balarāma and Subhadrā). When the full-moon-day of the month of Pauṣa is associated with the Puṣya constellation this festival took place *Sk. P.* (II. 2.41.1-ff.19). On the 11th bright corns were deposited for sprouting in the north-eastern quarter. From that day onwards dance and music continued in the pandal where an idol of Viṣṇu was installed. On the 14th bright, at night, 81 jars were to be placed. Out of them 21 were to be (at the best) made of gold, and be filled with milk and clarified butter. Before the idol of the god (Viṣṇu) a figure of the *sarvatobhadra* type was to be drawn. In it was to be placed a well supported mirror (Ib. 6[ab], *bṛhadādhāram darpaṇam śubham*). In the night there was to be music and dance. On the morning of the full-moon-day, there was the worship of the fire; and the reflection of Viṣṇu in the mirror was to be worshipped (Ib. 7 *ādarśapratibimbitam puruṣottamam pūjayet*); and with the chanting of the *puruṣasūkta* (=RV X.90) the jars were to be consecrated (Ib. 7 ff ); and from the liquid therein the reflected idol of Viṣṇu was to be worshipped with a continuous flow.

*Māgha Saṅkrānti* : At Jagannāthapurī it was customary to deposit on the eastern side of the temple of Viṣṇu the newly reaped rice (*śāli*), after pounding it; it was to be covered with new cloth and was to be worshipped. Viṣṇu was to be worshipped and the *nirmālya* wreath of Viṣṇu was to be placed on the *śāli*. Then the image of Viṣṇu was to be carried thrice round the temple, indicating his thrice going round the world. The next morning, varieties of cooked rice made fragrant were to be placed in plates of gold; they were to be mixed with curd, sugar, ghee, bits of coconut, jujube fruits and so on. These plates were then taken round the temple. New rice was to be offered to the god *Sk. P.* (II. 2.42.6-29).

*Phālguna* : The most famous festival noted in this month is called the "Swing-festival"—*dolārohaṇa Sk. P.* (II. 2.43.1-37). It is said that for this festival a special image of Viṣṇu, called Govinda, is to be prepared (Ib. 1[cd] *pratyarcām deva-devasya govindākhyām tu kārayet*). In front of the palace (i.e. temple) of Viṣṇu a pandal (for the swing), sixteen *stambhas* in height should be raised. The *Phalgu-utsava* is ordained to be performed for three days or five days. It is said that on the 14th bright of the Phālguna the festival of fire is to be performed in the evening, (or at the beginning of the night), to the east of the

"swing-pandal".[24] The fire is ordained to be guarded till the end of the festival (Ib. 19[ab] *yatnāt tam rakṣayed vahnim yāvad yātrā samāpyate*). On the morning of the 14th day is ordained the worship of Govinda, comprising his bath, *nīrājanā* and taking the idol round the temple seven times. After this it is to be brought in the pandal for the swing. The idol is to be placed in the swing and is to be swung slowly-first seven times; then twenty-one times. The sight (*darśana*) of Kṛṣṇa in the swing at this time is said to be very auspicious *Sk. P.* (VII. 4.25.45).

The *Dolotsava* (*dolā+utsava*) is mentioned also by the *Padma P.* (Pātālakhaṇḍa 80.45ff). It is said to be performed on the 14th bright or on the full-moon-day, or at the period of the joining of the full-moon-day and the 1st day of the next fortnight (Ib. 46[ab] *athavā pūrṇamāsyām tu pratipat-sandhi-sanjñake*). According to the ritual-tradition Kṛṣṇa is to be worshipped, being placed in a swing, with the powder of the *phalgu* flowers, coloured variously viz. red, white, yellow etc., being mixed with camphor-powder etc. and with turmeric. It is also said that this festival should start on the bright 11th and end on the full-moon-day.

A festival of the Bhūtamātṛkā is mentioned (see under "Goddesses" for Bhūta-mātṛkā), where in every town and every village people are mentioned as celebrating it. Her main shrine is said to be in Prabhāsa *Sk. P.* (VII. 1.167.1ff). The festival comes on the 14th dark of the month of Mādhava (about spring-time, March-April). The speciality of the festival is that people go about dancing, singing and yelling as if they have turned intoxicated and are in frenzy. They smear earth and even urine over one other, and enter muddy water.[25] This month is marked for another famous festival called Holī in modern times. It is mentioned at some length in the *Bhav. P.* (Uttarakhaṇḍa 132.8ff); it is called Phālguna-pūrṇima-utsava. According to a legend associated with this festival, once there was a demoness named Ḍhauṇḍhā, the daughter of Mālin. She tortured children, unhindered, as she had the boon of no-death from Śiva. She could take any form. She was called also Aḍāḍā and also Aḍoḍā as she muttered the *mantra* '*adādā*' etc. She is said to have been killed on this day by the following rite. It is ordained that, for killing her, children should fall out of their dwellings, like warriors, in a gay mood. They should collect pieces of wood and dried cakes prepared from dung. They

should kindle fire with the *mantras* meant for killing demons (*rakṣohaṇaiḥ*). When the fire gets ablaze, they should go round it thrice and sing and laugh. All people may utter loudly whatever they desire. With these words, sounding of drums and the offerings of wood and dung-cakes, the demoness is said to get killed. As she is killed, all diseases are set at naught. She is said to be Holikā as a special *homa* (offering in the fire) is made for her, as noted above. She is believed to get roaming in the evening on this day; hence children are to be protected in a selected spot in the house, or a courtyard, sprinkled with cow-dung water. The protection of the children is accomplished by the ritual touch of sticks to the children (Ib. 34 *ākārayet śiśu-prāyān Khaṇḍavyagrakarān narān*). These men are given sweet preparations as they thus protect children. (The festival is persistent even today). It should be noted that the festival is not associated with the burning of Madana, the god of love (for the Madana-dāha see 'Madanotsava' above under 'Caitra').

These festivals were marked by dances, dramas (*Paḍma P.* Uttara 3.28-30) and games. The game of tug-of-war is already mentioned. Another game mentioned by the *Viṣṇu P.* (V. 9) is *hariṇākrīḍana*, explained in the commentary as follows—"running jumps, where all join; one who goes ahead wins".

*Important Festivals*

| *Name of Festival* | *Month* | *Pakṣha* | *Tithi* |
|---|---|---|---|
| Āgneya-utsava | Pauṣa | | |
| Akśayamokṣadā | Vaiśākha | bright | 2 |
| Akśayyatṛtīyā | Vaiśākha | bright | 3 |
| Balipratipadā | Kārttika | bright | 1 |
| Damanabhañjikā | Caitra | bright | 13 |
| Damanaka | Caitra | bright | 14 |
| Damanaka | Caitra | bright | 12 |
| Damanaka | Vaiśākha | | |
| Damanaka | Pauṣa | | |
| Dīpāvalī | Āśvina to Kārttika | Dark to bright | 14<br>2 |
| Dolārohaṇa | Phālguna | | |
| Dvārapratipadā | Kārttika | bright | 1 |
| Guḍivā | Jyeṣṭha | bright | |
| Holī (Phālguna-pūrṇima-utsva) | Phālguna | bright | 15 |

| *Name of Festival* | *Month* | *Pakṣha* | *Tithi* |
|---|---|---|---|
| Indramaha or Indramaha-utsava | Bhādrapada | bright | 8-11 |
| Kaumudī | Āśvina-Kārttika | bright | |
| Kṛṣṇajanmāṣṭamī | Bhādrapada | dark | 8 |
| Madanamahotsava | Caitra | bright | 13 |
| Mahāvedī | Vaiśākha or Āṣāḍha | bright | 3 |
| Mahāvedī (Rathayātrā) | Āṣāḍha | bright | 3-7 |
| Matsyamaha-utsava | Mārgaśīrṣa | bright | 12 |
| Phalgu | Phālguna | | |
| Mṛtyu-nāśana | Kārttika | dark | 2 |
| Nāgapañcamī | Śrāvaṇa | bright | 5 |
| Nāgapañcamī | Bhādrapada | dark | 5 |
| Pārśvaparyayaṇa-utsava | Bhādrapada | bright | 11-12 |
| Prāvaraṇa-utsava | Mārgaśīrṣa | bright | 6 |
| Rāmanavamī | Caitra | bright | 9 |
| Rathayātrā | Kārttika | bright | 15 |
| Rathayātrā | Āṣāḍha | bright | 3-7 |
| Saṅkrānti | Māgha | | |
| Śayana | Āṣāḍha | bright | 11 |
| Śivarātrī | Māgha | dark | 13 |
| Sukhasuptikā | Kārttika | bright | 9 |
| Sūryajayantī | | | |
| Tulasī-vivāha | Kārttika | bright | 11 or 12 |
| Vahni-utsava | Fālguna | bright | 14 |

[See also under "Vows"; also under "Time"—"Days-significance of"]

1. *Sk. P.* II. 2.29.33.

आषाढस्य सिते पक्षे द्वितीया पुण्यसंयुता ।
तस्यां रथे समारोप्य रामं मां भद्रया सह ॥

Ib. 34

गुंडिचामण्डपं नाम यत्राहमजनं पुरा ॥

2. *Sk. P.* V. 1.36.50

रथमाकर्षते यस्तु रज्ज्वाकर्षेण वै मुने ।
कुलमुद्धरते सोऽपि पूर्वान् पितृपितामहान् ॥

3. Ib. 71

नरदीपे रथारूढे वपनं कारयेत्तु यः ।
श्रिया न विच्युतिस्तस्य सूर्यलोके महीयते ॥

4. *Sk. P.* II. 2.39.16[cd]

शयितस्य जगद्भर्तुः परिवर्तनम्............।

Ib. 17

नभस्य विमले पक्षे संप्राप्ते हरिवासरे ।

Ib. 18[d]

स्वापयेदुत्तरामुखम् ।

Harivāsara is the 11th in the month.

5. The Indramaha was a festival in honour of Indra, and is mentioned in *Mb.* Ādi. I. 63; also *Viṣṇu Dh. P.* 346; the Bṛhatsamhitā gives a detailed description of the festival. The date of the *Bṛh. Sam.* is 6th Cen. A.D.

6. *Bhav. P.* 138.12

आश्वयुक्च्छुक्लपक्षे च याष्टमी मूलसंयुता ।
सा महानवमी नाम त्रैलोक्येऽपि सुदुर्लभा ॥

Ib. 13

कन्यागते सवितरि शुक्लपक्षेऽष्टमी तु या ।
मूलनक्षत्रसंयुक्ता सा महानवमी स्मृता ॥

7. *Sk. P.* V. 3.159.94[ab]

सौवर्णं घृतसंयुक्तं दीपं दद्यात् द्विजातये ।

Ib. 95[ab]

एव कृते नरश्रेष्ठ न जन्तुर्नरकं व्रजेत् ।

8. Ib. II. 4.6.50

नरकस्य चतुर्दश्यां तैलाभ्यङ्गं च कारयेत् ।
अन्यत्र कार्त्तिके मासि तैलस्नानं विवर्जयेत् ॥

9. Ib. II. 4.9.20

आश्विनस्य सिते पक्षे त्रयोदश्यां निशामुखे ।
यमदीपबलिं दद्यात् अपमृत्युर्विनश्यति ॥

10. *Apāmārga* is used in many other rituals to drive sins, due to its name *apa*+ | *mṛj* ("to wipe off"); *Prapunāḍa* is another name for Prapunāṭa—*Cassia Tara* or *Cavia Alata.*

11. The dogs are mentioned at *RV* X. 14.10 where they are said to be *Sabalau*, an epithet, and have four eyes. Among the Parsis, at death two white or gray dogs are led before the corpse—those which have two spots just below the eyes are chosen.

12. Ib. 31

    बलात्काराद् हठाद् वापि शिष्टत्वान्न करोति चेत् ।
    तैलाभ्यंगं चतुर्दश्यां रौरवं नरकं व्रजेत् ॥

13. Ib. 80[cd]

    लक्ष्मीर्दैत्यभयान्मुक्ता सुखं सुप्ताम्बुजोदरे ॥

    81[ab]

    अतोऽत्र विधिवत्कार्या तुष्टयै तु सुखसुप्तिका ॥

    The Sukha-suptikā is mentioned also in the *Nīlamatapurāṇa* which mentions similar festivities involving lamps (Lahore, 1924, ed. Ramlal Kanjilal and Pt. Jagaddhar vv. 505-515). It mentions that the sleeping apartment should be cleaned and should be incensed, though it does not elaborare on Sukha-suptikā.

14. Ib. II. 4.9.91

    दीपदानं तथा कुर्यात् प्रदोषे च तथोल्मुकम् ।
    भ्रामयेत्स्वस्य शिरसि सर्वारिष्टनिवारणम् ॥

15. Ib. 100.

    एवं गते निशीथे च जने निद्रार्धलोचने ।
    एवं नगरनारीभिः शूर्पडिंडिमवादनैः ।
    निष्कास्यते प्रहृष्टाभिः अलक्ष्मीः स्वगृहांगणात् ॥

16. *Sk. P.* II. 4.10.15

    तद्दिने गृहमध्ये तु कुर्यान्मूर्तिं तदागमे ।
    गोमयेन च तत्रापि दधितत्पुरतः क्षिपेत् ॥

    cf. also *Sk. P.* VII. 1.2.19ff; this practice is prevalent to this day in Vidarbha, Maharashtra.

17. *Sk. P.* II. 4.10.64

    प्रतिपत्पूर्वविद्धैव यष्टिकाकर्षणे भवेत् ।

    Ib. 65

    कुशकाशमयीं कुर्यात् यष्टिकां सुदृढां नवाम् ।
    देवद्वारे नृपद्वारेऽथवा नेया चतुष्पथे ॥

Ib. 66

तामेकतो राजपुत्रा हीनवर्णास्तथैकतः ।
गृहीत्वा कर्षयेयुस्ते यथासारं मुहुर्मुहुः ॥

Ib. 67

समसंख्या द्वयोः कार्या सर्वेऽपि बलवत्तराः ।
जयोऽत्र हीनजातीनां जयो राज्ञस्तु वत्सरम् ॥

Ib. 68

उभयोः पृष्ठतः कार्या रेखा तत्कर्षकोपरि ।
रेखान्ते यो नयेत्तस्य जयो भवति नान्यथा ॥

Ib. 69[ab]

जयचिह्नमिदं राजा निदधीत प्रयत्नतः ॥

18. A typical tug-of-war type game is played by the Assamese Khāsi tribe in a fixed month. Two bands take hold of two ends of a rope that is laid across a stream, and drag each other, till one side falls in water.—J.G. Frazer—*Golden Bough,* 1900, III. p. 95. According to E. Sidney Hartland, ERE, VI, 168. tug-of-war was a rain-charm. In Tanembar and Timorlaut, archipelagoes in Moluccas it is employed as a rain charm. A rope 30 metres long is taken. Eastern and Western sides of the village—men, women, children-join. Eastern side must put more strength. Monsoon rains come from the West, cf. also ERE III. 26 for the Burmese game. The Japanese tug-of-war is a typical sexual-symbolic game the royal and the common people forming parties. The end of the rope is to be inserted into the loop at the other end, one party trying to do it, while the other warding it. Ultimately it is accomplished.

19. Ib. *Sk. P.* II. 4.11.60

नृपैः कारागृहे ये च स्थापिता मम वासरे ।
अवश्यं ते प्रेषणीया भोजनार्थं स्वसुगृहे ॥

20. *Bhav. P.* Uttarakhaṇḍa 140.31

वेश्या विलासिनीसार्धं स्वस्तिमङ्गलकारिणी ।
गृहाद् गृहं व्रजन्ती च पादाभ्यंगप्रदायिनी ॥

21. It consists of honey and the five things prepared from cow's milk. In ancient times it included also cow's flesh. It was a special offering for a king, a noble guest, the son-in-law, the bride-groom etc. Here Viṣṇu is the bride-groom.

22. Viṣṇu Vāmana tells Bali. *Vām. P.* 65.58.

तथान्यमुत्सवं पुण्यं वृत्ते शक्रमहोत्सवे ।
द्वारप्रतिपदा नाम तव भावी महोत्सवः ॥

Ib. 59

तत्र त्वां नरशार्दूला हृष्टाःपुष्टाः स्वलंकृताः ।
पुष्पदीपप्रदानेनार्चयिष्यन्ति प्रयत्नतः ॥

Ib. 60

तत्रोत्सवो मुख्यतमो भविष्यति ।
दिवानिशं हृष्टजनाभिरामम् ॥
यथैव राज्ये भवतस्तु साम्प्रतं ।
तथैव सा भाव्यथ कौमुदी च ॥

The कौमुदी obviously is after दीपावली in Kārttika.

23. i.e. hone;, ghee, milk, curd and sugar.

24. *Sk. P.* II. 2.43..5

फल्गुन्यां पूर्वतो विप्राः चतुर्दश्यां निशामुखे ।
वह्न्युत्सवं प्रकुर्वीत दोलामण्डपपूर्वतः ॥

This appears to be a phase, an earlier one, of the festival called Holī noted below.

25. *Sk. P.* VII. 1.167.3[cd]

गायन्नृत्यन्हसँल्लोकः सर्वतः परिधावति ।

Ib. 4

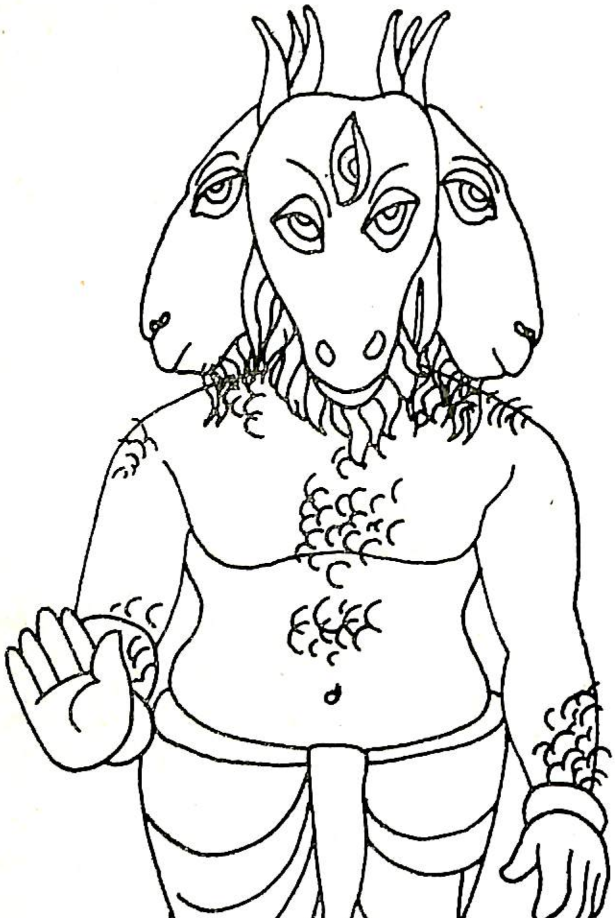
उन्मत्तवत्प्रलपते क्षितौ पतति मत्तवत् ।
क्रुद्धवद्धावति परान्मृतवत्कृष्यते हि सः ॥

Ib. 5

सुखभङ्गांश्च कुरुते लोको वातगृहीतवत् ।
भूतवद्भस्ममूत्राम्बुकर्दमानवगाहते ॥

cf. the शबरोत्सव at *Kālikāpurāṇa*; see P.V. Kane, *History of Dharmaśāstra* vol. V, Poona, 1974, pp. 176-177. But, while the Śabara-utsava is said to be in Autumn (Śarad), this festival is in spring (Vasanta).

***Fever* :** Fever was believed to have been produced from the forehead of Śiva when he was fighting with Kṛṣṇa (*Sk. P.* V. 1.49.33), where it is also said that in form fever was like a goat, hairy and having ashes all over his body, and having three eyes and three feet.[1] This was the *Śaivajvara*. Kṛṣṇa also produced another fever from his body,



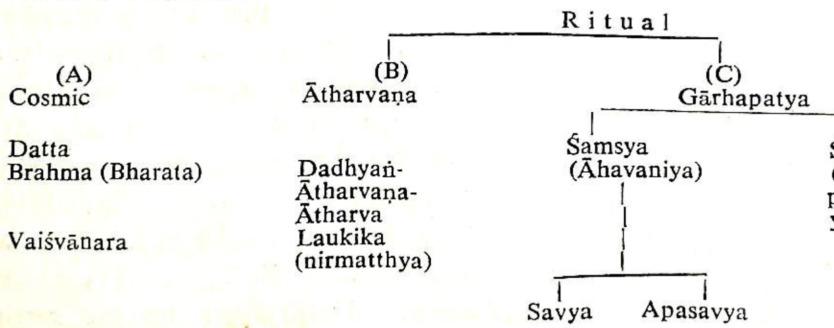
*Fever*

the *Vaiṣṇavajvara*. Both these fevers got pacification after having a dip in the water of the Śiprā, whence the river came to be known as *jvaraghnī*. About the same description of fever occurs at the *Brahma P.* (206.14-15).[2] According to the *Brahma P.* (40.112ff) fever was produced from the perspiration of Śiva (see under "Body-births"). The fever was divided into various forms—In the elephants it became the burning of the temples (rut), on the mountains it became *śilājatu* (red arsenic), in the waters it became the blue hue, and in the serpents it became the slough, in the earth it became the saline land (*ūkhara*), etc., among the cuckoo it became the eye-disease (Ib. 115). The *Garuḍa P.* (I. 146.2ff) mentions various words as synonyms for *jvara*, such as *pāpmā*, *yakṣaman*, etc. in men and beasts. It also gives some indications such as loss of appetite, heat etc. The *Sk. P.* (V. 3.146.90) mentions the *cāturthika* (Malarial fever coming on every 4th day. cf. Mṛcchakaṭika IV). *Agni P.* gives a *mantra* to propitiate *jvara*, which indicates *jvara* to be an aspect of Gaṇeśa (300. 31).[3]

1. *Sk. P.* VI. 1.49.33
   त्रिनेत्रस्त्रिशिरा ह्रस्वः त्रिपादो बकर्राकृतिः ।
   क्षुद्रो जटिलभस्मांगो महाव्याधिर्दुरत्ययः ॥
2. *Brahma P.* 206.14
   ततस्त्रिपादस्त्रिशिरा ज्वरो माहेश्वरो महान् ।
   बाणरक्षार्थमत्यर्थं युयुधे शार्ङ्गधन्वना ॥
3. *Agni P.* 300.31
   भस्मास्त्राय विदम्हे एकदंष्ट्राय धीमहि ।
   तन्नो ज्वरः प्रचोदयात् ॥

**Fire** : Fire has been associated with water, the sun, gold and in ritual there are various aspects of fire. The thought centres round the concept of one original fire giving rise to many of its aspects or forms. The *Brahmāṇḍa P.* (II.3.66.19) says that there was only one fire previously; and it is Aila (the son of Ilā, Purūravas)[1] that divided it into three, indicating that it is Purūravas that first established the concept of three fires. This is about the three sacrificial fires. About the three fires on the cosmic plane it is said (Ib.I.2.24.9ff) that the lord god "self-born" saw that fire was mixed with water and the earth.

So he separated it; and for creating light he divided it into three. The wind (*pavana*) is the terrestrial fire; that which shines in the sun is called Śuci; the water-born fire is called *Vaidyuta* (the lightning fire). It is further said that from water are born three fires named *Vaidyuta*, *Jāṭhara* ("of the stomach") and *Saura* ("of the sun"). Hence, it is that the sun shines with his rays in the sky because he drinks waters (Ib 12).[2] The *Vaidyuta* and the *Jāṭhara* are not quenched by water, and they burn without fire-wood. The one that is kindled from the churned wood, gets extinguished with water (Ib. 15). The sun-fire is called "hundred feeted"; he is like a jar of ghee (*ghṛtakumbhanibha*; Ib. 23-25). (About the same classification occurs at *Matsya P.* 127.6-12). About the relationship between the sun and the fire, it is said that the lustre of the sun, after the sun-set, enters the fire; hence does the fire shine from afar (*Brahmāṇḍa P.* I.2.21.56)[3] and when the sun rises again, the fiery lustre enters the former; thus, being mixed with the lustre of the fire does the sun shine during day. The lustre of the sun is called 'the faculty of light' and that of the fire is called 'the faculty of heat' (Ib. 57-58)[4]. The same Purāṇa gives the genealogy of the fire, and also mentions the names of other important fires. Thus, Dattāgni's son is called Brahmā (also known as Bharata); his son is called Vaiśvānara (Ib. I. 2.12.8ff). The fire called Atharva (Ātharva ?) is born from Atharvan; from him came the "popular fire" (Laukikāgni), also known as Dadhyaṅ Ātharvaṇa. It makes a difference between the Gārhapatya ("the lord of the house") fire and Ātharva. The former is called Pavamāna ("flowing") while the latter is Nirmathya ("the one churned"). From the Gārhapatya are produced (i) Śamsya which is called the Āhavanīya; and (ii) Śuka, which is led (*yaḥ praṇīyate*). From Śamsya are produced (i) Savya ("left") and Apasavya ("the non-left"; Ib.8-16).[5] The scheme will be clear from the following diagram :



*Fire and Rivers* : It is further said that Śamsya married 16 rivers, which indicates this fire (Āhavanīya or the celestial fire) to be associated with the cosmic water principle and the earthly waters. The 16 rivers married to Śamsya are Kāverī, Kṛṣṇā, Narmadā, Yamunā, Godāvarī, Vitastā, Candrabhāgā, Irāvatī, Vipāśā, Kauśikī, Śatadru (Śuturdī of the *RV*), Sarayū, Sītā, Sarasvatī, Lhādinī and Pāvanī (*Brahmāṇḍa P. loc. cit.* 16). The same fire divided his lustre among the fire-places called Dhiṣṇi[6]; and from them were born the "*River*-sons" (*nadī-putrāḥ*) called *Dhiṣṇayaḥ* (plural of Dhiṣṇi). Other "river-sons" by Śamsya are named Samrāṭ[7] (Kṛśānu), Āntarvedika ("of the inner altar"), Pariṣat-pavamāna, Śāmitra, Ṛtudhāman, Su-jyotis and Sāmudra. Some other names are Aja Ekapād, who is also called Śālasukhīya (śālā-mukhīya?); then there is Ahir Budhnya, who is the Gṛhapati ("Lord of the house"), Hotriya, Havyavāhana, Vaiśvadeva, Uśikāgni, Praśānta; and Mārjālīya (Ib. 25-26). At another place the sages say to Śiva, "You pressed your palm on your head and produced the fire" (Ib. 27.86$^{ab}$). The *Sk. P.* (V.3.22.2ff) says the prime fire was born from the mind of the god Brahmā. His wife was *Svāhā* ("the utterance at offering"), who was the daughter of Dakṣa (Dākṣāyaṇī). From this couple were born the ritual fires—Āhavanīya, Dakṣiṇa and Gārhapatya. From the last were produced Padmaka (Śardhaka according to another reading) and Śaṅku. It says that Agni "propitiated Śiva on the bank of the Narmadā and requested as a boon that the 16 rivers should be his wives. The list has some from the one mentioned above and has a few different—Narmadā, Kāverī, Kṛṣṇāveṇī, Revā, Yamunā, Godāvarī, Vitastā, Candrabhāgā, Irāvatī, Vipāśā, Kauśikī, Sarayū. Śatarudrikā, Śiprā, Sarasvatī, Lhādinī and Pāvanī (these come to 17 in all; probably because Narmadā and Revā are mentioned separately. These are two names of the same river; the description about the Dhiṣṇis is almost the same; see also *Matsya P.* the whole ch. 51).

*Types of fire* : According to the *Sk. P.* (V.1.4.7ff) fire is born from the fifth head of the god Brahmā, and is his "mind-born" son. As Brahmā uttered the words Bhūḥ, Bhuvar, Svar[8] in deep meditation, fire was born from his mind and fell down from his mouth that had got bent in meditation. As it burnt the earth, Brahmā took it up and placed it on a higher plane of the earth. That is why the (kindled) fire is led to the altar (Ib 14,15). This explains the two-fold rite of kindling the fire

and carrying it to the altar. Now Agni (fire) was hungry; and Brahmā offered his hair, skin, flesh, bones and the whole remaining body to it (cf. *RV* X.90 the sacrifice of the Puruṣa); and yet the fire was not satisfied. Then Brahmā divided the fire into two by his *humkāra* (the sound *hum*); and as now both demanded food, he further divided each into two. The four, now, came to be recognized as Agni-*akāra*, Agni-*ikāra*, Agni-*ukāra* and Agni-*humkāra*. The characteristics are as follows—(1) The *Akāra*-Agni is Kāmavṛtti ("having the characteristic of desire for sex); *ravi-sthāna* ("staying in the sun") as his seen form; and his unseen aspect is eating of the body (called *Kāmānala*) (2) I-kara Agni—His characteristic is the eating of food; his seen form in his place in the moon; and his unseen aspect is the fire in the stomach (*jaṭharānala*); (3) U-kāra Agni—no special characteristic is mentioned; his seen form is the fifth face of the god Brahmā; and his unseen aspect is two-fold—one is the submarine fire, the other being the speech of the brāhmaṇa; (4) Humkāra-Agni (Ib. 27-50). No special characteristic; his seen form is in the hermitage of ascetics and among gods; his unseen aspect is pride (*abhimāna*) and the fire of insult. Then there was the fifth fire called Bhavāgni. This fire surpassed the other four in lustre, and he was the god Śiva himself. This fire cut the fifth head of Brahmā by being the latter's son (see under "Brahmā"). Brahmā is said to have touched the fire at the end of the era (*yogakṣaye*) with his left and right hands; from that fire were born the sages Bhṛgu and Aṅgiras. As these two are the aspects of fire, the fire produced by them is used at the divine sacrifices (Ib. 83-94). The union of these two fires is seen at the wood of the Aśvattha and the śamī (*Ibid.* 95-96)[9]. The *Kūrma P.* (I.12.14ff) maintains that the fire called Rudra is the son of Brahmā. From this Rudrāgni, his wife Svāhā got three sons called Pāvaka, Pavamāna and Śuci. The one to be produced from churning is called Pavamāna; the lightning fire is called Pāvaka; and the one that shines in the sun is called Śuci. In their family were born other 45 fires. These 45, with the three mentioned above and the one supreme fire make 49 (Ib. 16-17).[10] All these are called ascetics and the aspects of Rudra, and bear the *tripuṇḍra* on their fore-heads (Ib. 18). About the same accounts occur in the *Śiva P.* (VII.1.17.37-39; cf. also *Brahmāṇḍa P.*I.2.12.2-3). According to the *Brahmāṇḍa P.* (I.2.37.32) the Pracetasas produced fire and wind from their mouth. The three main sacrificial fires are believed to be closely related according to the *Matsya P.* (210.26, which follows the Manusmṛti)[11] which says that the Father is the

Gārhapatya, the Dakṣiṇa fire is the mother, while the Āhavanīya is the *guru* (preceptor). The *Garuḍa P.* (I. 205.66) gives a different relationship. It says that the Gārhapatyāgni is Brahmā, Dakṣiṇāgni is Śiva, the *trilocana* ("three-eyed"), and Āhavanīya Viṣṇu. The *Brahmāṇḍa P.* (I.2.10.47ff) explains why fire is called *Paśupati* (which is the attribute of Śiva). It says that fire was the sacrificial beast, and it also protects the beasts (*pāti paśūn*); hence is fire called the body of Paśupati. Hence one should not offer any unholy thing in the fire, nor should one heat his feet thereupon; one should not place it down, nor should one cross it by going astride.[12] It gives further categories of fire as follows:—

Kavyavāhana is the son of Pavamāna; he carries oblations to the manes. Havyavāhana carries oblations to the gods; he is the son of Śuci; and Saharakṣas, the son of Pāvaka, is the fire of the Asuras (*Ibid* 11.4-6). More varieties of fire are Draviṇodas and Vaiśvānara (see *Varāha P.* 18.16-22). Agni figures in certain mythical tales also. According to a tale from the *Mārkaṇḍeya P.* (61.74ff) a certain Brāhmaṇa praised and prayed to the Gārhapatya fire, as he started from the Himālaya mountain to go to his own house. As he praised, the Gārhapatya fire entered the body of the former, whence he shone brilliantly[13] and reached home within moments (Ib.62.1-2). The *Kūrma P.* records (II.33.113ff) that when Rāvaṇa, disguised as an ascetic wanted to carry away Sītā, she took refuge into the fire called Āvasathya ("the fire in the hall"—the domestic fire) and prayed to him. The fire, then, blazed forth and created a magic Sītā whom he substituted for the real one. The real one he concealed in himself. After the death of Rāvaṇa, the magic Sītā entered the fire[14]; and about the real one he told Rāma that she was kept by him with Pārvatī (Ib.126-131). A belief that the fire in the altar should not be allowed to be extinguished, but even if it gets extinguished it stays in the altar itself for ever, is seen from the following account from the *Mārk. P.* (99.2-17). According to it, Bhūti, a childless and a hot-tempered sage, once left the hermitage to his pupil called Śānti, saying that the fire should not be allowed to be extinguished. Unfortunately, the fire got extinguished. Afraid of the wrath of the preceptor, Śānti invoked the fire to stay in the altar for ever. Thus the fire did. The *Vāyu P.* (Pūrvārdha 29.12-15) mentions the Sabhya and Āvasathya as the sons of the fire Śamsya. Here Āhavanīya, and not Śamsya, is said to have married the sixteen rivers.

*Birth of Fire, and the Altars* : There are accounts of the birth of Fire as a human. According to the *Śiva P.* (III.13.14ff) there lived a sage named Vaiśvānara near the river Narmadā; he was a devotee of Śiva. His wife Śuciṣmatī entreated upon him to give her a son like Śiva himself. On hearing this Viśvānara went to Vārāṇasī and observed fasts and vows at the Maṇikarṇikā. This continued for a whole year. In the thirteenth month, as the sage came out of the Gaṅgā after a bath and went to propitiate Śiva as usual, he saw a bright child of eight years in the *liṅga*. He praised the child with eight verses (which are known as *abhilāṣā-aṣṭakam*). Pleased with the praise, Śiva spoke from the *liṅga* that he would be born as his son from his wife Śuciṣmatī. In due course of time, he got the son and named him Gṛhapati (this is obviously a metaphoric description of the fire Gārhapatya, and the relationship between Rudra and fire). The account goes on further (Ib.14.44-47; 15.22-53) to tell that Nārada once came to Viśvānara and saw the right palm of Gṛhapati, and said that though the boy was endowed with good qualities he may meet with a calamity at the 12th month thence due to the lightning fire. Viśvānara and his father were sorry to learn that; but Gṛhapati consoled them, and went to Kāśī to practise penance. Being pleased, Indra came along to favour him. But Gṛhapati would not take favours from anybody except Śiva. Being insulted and getting angry Indra lifted his bolt to smash the boy, seeing which Grahpati fell unconscious. At this Śiva appeared and gave him a boon saying "O Gṛhapati, may you attain the status of Fire (Ib.52[b] *agnipadabhāg bhava*); O Fire! you will be in the inner self of all creatures". Practically the same account occurs at the *Sk. P.* (IV.10.78ff; 11.6ff), except that here the calamity is said to be in the 12th year of age. The *Brahma P.* (98.3ff) records the story of the death of Fire. It is said that Madhu, the son of Diti killed Jātavedas, the brother of Fire. Now, being sorry and due to unbearable wrath, Fire entered the waters of the Gaṅgā. As Fire entered the water, all creatures, including men and gods died, as their lives depend upon Fire (Ib.6[d] *agnijīvā yato matāḥ*). They praised him variously; and Fire (Agni) came out, as he was given the promise that there would be no fear for him. He got himself established at all places, and came to be called "Water-embryo" ("*jala-garbha*"), the embryo of the "Śamī-tree", "sacrifice-embryo", Jātavedas, Bṛhadbhānu ("of great lustre"), Nīlalohita ("Black-red"), *saptarcis* ("having seven flames") (Ib.15-18).

Fire has a unique importance in ritual; and Svāhā, his wife, is said to have once requested Fire for continuous association with him. Fire said that when the brāhmaṇas would offer anything to the gods or to the manes (*i.e. havya* and *kavya* respectively) the term *svāhā* would always be there (*Sk. P.* I.2.29.212,213). At ritual, in certain cases, it was customary not only to establish the fire at the altar, but also to perform priorly such rites as *garbhadhāraṇa* (conception), *pumsavana* (formation of a male child) in respect of the altar (Vedī or *Kuṇḍa*), which are the rites for a woman as this would show that the fire was believed to be a living person, born of the altar-woman (*Agni P.*311.17-19). The altar (*Kuṇḍa*) was believed to be the woman giving birth to the fire-child. When this was done, at the genitals of the *kuṇḍa*, the fire was kindled (Ib.18[d], *guhyāṅge janayet śikhīm*). With an oblation, the *jātakarma* (the birth-rite) of the newly kindled fire was also performed. Earlier (Ib.309.14) it is said that the *Kuṇḍa* (altar) should be of the shape of the female organ. In the famous Chariot festival at Jagannāthapurī, it was customary to kindle a fire at the north-east of the chariot and offer into it faggots, honey and clarified butter (see under "Festivals" for more details of this fair). At the rite of the establishing of the fire for rituals of the manes, the water-jar has a unique importance.[15] Tha ritual as described by the *Garuḍa P.* (I.48.51ff) has it that in the jar of water should be placed gold, and it should be wrapped with two pieces of cloth with the utterance 'Om'. Then it should be placed at the head of the fire-place. Then the fire should be deposited in the *Kuṇḍa*. Earlier the fire should be carried in an earthen dish or a copper-plate (Ib.51-57).[16] Even here we have reference to the rites of *garbhadhāraṇa* etc. (Ib.63-67). There is a direction as to the condition of the fire when an offering is to be thrown into it. The *Brahmāṇḍa P.* (II.3.11.99-103) says that for the proper fruit one should offer into the fire that is well blazed with a good quantity of faggots and offerings. If a person offers into a fire that is not sufficiently blazing, he becomes blind in the life after death. For auspiciousness the flames should turn to the right.[17] At the ritual of the manes, according to the *Matsya P.* (15.31) in the absence of the fire the offering may be placed in the palm of a brāhmaṇa, or in water, or in the ear of a sheep or a horse, or at the cow-stall, or near a water-place.[18]

In the context of the Dīpo-tsava, i.e. the 'Festival of lights', there is an interesting detail. It is said that on the 15th dark of Āśvina, *i.e.* on the Lakṣmī-pūjana day, one should gift away a lamp and should wave

round one's head a fire-brand to destroy evils (*Sk. P.* II.4.9.91).[19] It is also said that when the sun enters the constellation Tulā, people should take fire-brands in the evening to show the path to the manes (Ib.65). The *Varāha P.* (211.16) records a ritual for being free from all sins. It says that if curds mixed with the fire in a saucer made of the *Udumbara* wood be offered to lord Soma on the full-moon-day one gets free from sins.[20]

Various things as the abodes of the fire are mentioned. It is said that when Śiva burnt Kāma (the god of love) to ashes, to save the world from burning, he divided the fire as follows—in the proud person, in the moon, in the flowers, in a song, in the bees, and in the mouth of the cuckoos. Being at these places it torments the hearts of the love-lorn (*Sk. P.* I.2.24.40-44).[21]

The *Matsya P.* (260.9-12) describes an idol or icon of the fire-god. It says that the craftsman should show this god's face shining like the sun; he should be shown as sitting on a digit of the moon (*ardha-candrāsane*) and having a resplendent body. He should have the sacred thread and should have a long beard (*lamba-kūrca-dharam*). He should hold a pitcher (Ib.10, *Kamaṇḍalu*) in the left hand, and in the right a rosary. He should be covered with a multitude of flames and should be seated on a goat, his vehicle (Ib. 11, *ajavāhanam*); or he may also be shown as sitting in a Kuṇḍa, with flame above his head. Fire-festivals are mentioned to be in the month of Pauṣa and Phālguna (*Sk.P.* I.3(b).7.39).[22]

***Fire, and Śiva Pārvatī*** : One of the most interesting myths about Fire is his involvement in the sexual union of Śiva and Pārvatī (the *mahāmaithuna*, if it may be so called). The main motif in the account is the sending of Agni by the gods to solicit help from Śiva in the event of an attack by the Asuras. The motif, however, has slight variations. According to the *Matsya P.*(157) Śiva and Umā did not separate from each other for a long time; and many years passed. Agni being urged by the gods went to Śiva and entered Śiva's abode through a hole, taking the form of a parrot. He saw there Śiva in union with Girijā (=Pārvatī) on a cot (Ib.24 *dadṛśe śayane śarvam ratam girijayā saha*). Śiva also saw Agni; and, getting angry said to him, "As you have caused us disturbance, the burden lies upon you;" and he released his semen towards Agni. Agni also drank the semen released by Śiva"



*Fire God*

(Ib. $26^{cd}$ *Vahnir apibad vīryam ā hitam*). From this semen, thrown later into the Gaṅgā and by her on her bank, was born Kārttikeya. The *Brahma P.* (128.8 ff) which has the same account tells further, that the semen that entered the Gaṅgā entered the Kṛttikā (constellation having six stars). Whatever portion of the semen now remained with Agni was injected by him in Svāhā, his wife dividing it into two. Due to that a pair (*mithuna*) was born from her, named Suvarṇa and Suvarṇā. Both these were of a sexually free nature and acted as they desired.[23] Seeing this, Agni advised by Brahmā went to the river Gautamī and there propitiated Śiva for his children's pacification. Śiva favoured Suvarṇa and Suvarṇā, and both attained purity of behaviour (Ib. 24.60).[24] According to the *Brahmāṇḍa P.* (II. 3.10.23ff), when Agni saw the union, the semen of Śiva fell on the ground. Seeing this, Pārvatī cursed and commanded Agni to take the semen into his own body. According to the *Vām. P.* (Ib.28.30ff) Agni was sent by Indra to disturb the union, as he thought that the son born thereof would usurp his position. Agni is said to have taken the form of a swan here (Ib.38). He entered softly and flying to the head of Śiva he told him in the ear that the gods were standing at the door, desiring him to leave Pārvatī. Śiva asked who would take up the semen that oozed. Agni said he would and took it up (Ib.42-51). At another place the same *Purāṇa* (31.3-10) states that Agni carried Śiva's semen for many years; hence he became golden and was called *hiraṇya-retas* ("having-semen-of-gold"). According to *Śiva P.* (II.2.6ff) gods came along where Śiva was having union with Pārvatī and requested him to save them from the torture by Tāraka, the demon-chief. Śiva agreed, and dropped his semen on the ground. Being urged by the gods, Agni took the form of a pigeon and ate up the semen with his beak. When Pārvatī came to know of this she got furious and cursed Agni that he shall eat all things. When Agni asked Śiva where he should place the semen, the latter said that it may be placed into the womb of some good woman (Ib.$48^{a}$, *kasyāś cit su-striyo yonau*). Agni placed it in the womb of the wives of six sages, who were warming themselves after bath in the river. Later, Skanda Kārttikeya was born (see under "Skanda"). According to one account in the *Sk.P.* (I.2.29.83ff), Agni drank the semen of Śiva in the form of a pigeon, but he dropped it into the Gaṅgā being unable to hold it. The river also threw it out; and from it, now, was born the Śveta-parvata ("White mountain" Ib.89). At this time Agni was invited by the 'seven seers" (*sapta-ṛṣis*) to the Himālaya mountain to

accept their offerings. There Agni saw the wives of the 'seven seers' and became passionate. Ashamed of himself, he resorted to the forest to conceal his passions. His wife, Svāhā, marked with surprise the behaviour of Agni. She assumed the form of Śivā, the wife of the sage Aṅgiras, and approached Agni. The latter, passionate as he was, had union with her. Now, Svāhā (who had taken the from of Śivā) went to the *Śveta* mountain assuming the form of Suparṇā (the mother of Garuḍa) and being unable to hold the semen, threw it into the *Kuṇḍa* there. Then she re-approached Agni taking the form of the wives of the other six sages, and did as she desired with Agni. However, she could not assume the form of Arundhatī, the wife of Vasīṣṭha. According to another account (Ib.I.1.27.30ff) Śiva and Pārvatī were engaged in copulation. Agni went there, taking a very minute form and having the lustre of saffron (Ib.36[ab] *Kāśmīra-sadṛśa-cchaviḥ*). Going to the courtyard he sat there and said, "O mother give alms to me, who have only his hands as a vessel" (Ib.38[a], *pāṇipātrasya*). Hearing this, Pārvatī got away from Śiva to give him alms; but at this Śiva was angry with Agni. He darted, trident in hand, to kill him. But, Pārvatī warded him. Śiva gave him the alms of his semen. Agni drank the semen; and, as he is the mouth of the gods, all gods got foetus (Ib.44-45; 46[a] *sagarbhā hyabhavan sarve*). Being troubled, the gods approached Śiva for help. He asked them to vomit the foetus (semen) in their body. They did so. To Agni he said that he should emit the semen into the womb of women when they get heated every month (at menstruation—69[cd] *māsi māsi prataptānām dehe tejo vi sṛjyatām*). Agni accepted. Next morning as the wives of the sages (the Kṛttikās) took bath, he lay on the bank; and as they approached to warm themselves, he entered their womb, except that of Arundhatī (Ib.70-72). As the semen entered their bodies and came out from the pores the sages, their husbands, knew what had happened. Angrily they cursed them to be the Kṛttikās (Ib. 75; cf. also Ib.II.7.9.64-77, where the gods are said to have told Agni the *mantra* to release the foetus; also V.2.6.3-7). According to another account, Agni comes into trouble in the context of the mutual jealousy of Sāvitrī and a Cowherdess (*gopakanyā*), as Brahmā, the husband of Sāvitrī took the latter as wife at a sacrifice. Sāvitrī got angry with Agni and cursed him to be 'all-eater' as he accepted the oblations at that sacrifice (*Sk.P.* VI.192.72ff).

Among metals, gold is very often associated with the fire. According

to the *Matsya P.* (85.5) gold is the issue of the fire (*agner apatyam*; also *Garuḍa P.* II.31.4[a] *agner-apatyam prathamam hiraṇyam*). Fire is said to be the father (or preceptor) of gold (*Brahma P.* 181.7[a] *agniḥ suvarṇasya guruḥ*; also *Sk.P.* V.3.143.15). There obtains a belief that one should ask the fire for wealth. (*Sk.P.* V.3.155.15[d] *icched dhanam jātavedasaḥ*).

*Fire and Sudarśanā :* In one of the legends it is told that in the Kṛta age there was a king named Duryodhana. He married the river Narmadā, and begot a daughter named Sudarśanā. Once Fire came in the form of a brāhmaṇa and asked the King to give him Sudarśanā as wife. The King was not prepared to give his daughter to a poor brāhmaṇa. At this the brāhmaṇa (Fire) disappeared, and also the sacrificial fire of the King disappeared. The King got worried. Other brāhmaṇas (priests) got the message of Fire in their dream, which said that if the King gave him his daughter duly asked for, he (Fire) would stay in his altar; else he would disappear. The brāhmaṇas told the dream to the King, who readily offered his daughter. Even today, it is said, Agni blazes gladly near Māhiṣmatī, the capital of Duryodhana, being happy with his wife. The place is named after him, *Agnitīrtha* (*Sk.P.* V.3.33.5ff-41)[25]. At another place (Ib.V.3.202.2) it is stated that at the *śikhā-tīrtha* (*śikhā*-"flame") Agni performed penance and got his *śikhā*. Now, being endowed with the *śikhā* he also established the image(*liṅga*) of Śiva called Śikhā. Mention is also made of the submarine fire which is said to have risen from the third eye of Śiva. At the request of Brahmā the ocean is said to have held it within himself (*Śiva P.* II.20; see also under "Ocean"). Fire is said to have come out also from the ocean as it was being churned. This fire is described as having a black path (*Kṛṣṇa-vartmā*, due to the smoke). He caused the ocean-water to evaporate (*Matsya P.* 167.6-7). According to one account Pippalāda, who was the son of the sage Dadhīci, once asked his mother Subhadrā about his father. Subhadrā told that Dadhīci had offered his bones to the gods at their request to prepare a bolt for Indra (see under "Dadhīci"). Pippalāda got furious and desired to destroy the gods. He practised penance, left away food, and, after some period, churned his left thigh with his left hand (*Sk. P.* VII.1.32.102[cd] *savyena pāṇinā savyam nirmathyorum*). After an year, from his thigh came out a mare with a foetus (Ib.104 *Vaḍavā gurubhārārtā vāḍavenānvitā*), which she released. This was the fire called Vāḍava (Ib.105). As the waters are the birth-place of

fire, the latter are used for purification (*Brahma P.* 126.33$^{ab}$).[26] The waters themselves are called Agni (Ibid. 158.24$^{a}$ *ya āpaḥ so'gnir ityuktaḥ*). The motif of rivers being the wives of Agni is already noted above. The *Brahma P.* (144.5ff-20) records an interesting account in this respect. According to it, Aṅgiras, the son of Agni was himself of the form of the fire. He always used harsh words while talking to his wife Ātreyī (which probably is suggested from his nature as fire). Agni, the father-in-law of Ātreyī, once said to her—"O you of charming face! your husband has taken on the form of the fire; hence drown him taking the form of water". Hearing this, Ātreyī took the form of a river and took her husband in her current (Ib.20$^{cd}$ *āgneyam rūpam āpannam ambhasā-plāvayatpatim* ; see also under "Rivers"- 'Paruṣṇī'). The *Vāmana P.* (46.54-55) records a myth about the birth of the Maruts involving the fire in the following way. In the era called Uttama, there was a King named Jyotiṣmān. When he died his wife ascended the funeral pyre. As the fire blazed, from it a ball of flesh fell into the waters nearby. The ball of flesh, being cooled off suddenly, burst into seven; thence were born the Maruts.[27]

In the sphere of behaviour, it is said that water and fire should not be carried together (*Sk. P.* I.2.41.126$^{cd}$ *jalam agnim ca ninayed yugapan na vicakṣaṇaḥ*; cf. also *Agni P.* 155.27$^{cd}$ *bibhṛyān nāgnivāriṇī*).

There is an indication in the *Matsya P.* (108.21) to the effect that there were people (from other sects) who criticised the fire-god and looked down upon rituals performed with the help of the fire. Thus it is said, "those who blame and criticise the fire, shall not go to heaven above; so said Prajāpati".[28]

*Fire and Conduct* : Among certain taboos for a pregnant woman, one is that she should not draw on the earth with her nails, nor with a char-coal (or an ember) nor with the ashes (*Matsya P.* 7.40 *vi likhen na nakhair bhūmim nāṅgāreṇa na bhasmanā*). The following are the taboos in general, from the *Kūrma P.* (II.16). They refer to ritual fires. A wise man should not stride over fire, nor should he ever hold it downwards; he should not take it to his feet, nor should he blow upon it with his mouth (Ib.77). Fire should not be thrown into fire, nor should the fire be quenched with water. A wise man should not cause the fire to blaze forth with the vapour of his mouth; he should not burn on it something that is impure. He should not blow it with a fan (*pakṣakeṇa*), nor with

a winnowing basket, nor with his palm; he should not inhale the fire in his mouth, as the the latter was produced from the mouth.[29] According to the *Garuḍa P.* (II.19.20) brāhmaṇas, *mantras*, *kuśa*-grass, fire and Tulasī (leaves) do not get devoid of essence, and virtue though used over and again[30]. But the fire in the funeral pyre becomes devoid of essence and virtue (Ib.21[d]), Fire is pure by nature; hence touching it after an act causing impurity makes one pure. It is said that if one (brāhmaṇa) helps carry the corpse (of a brāhmaṇa) or goes in the funeral procession, he becomes pure by taking a bath with his clothes (*sacailam*), by touching the fire and, or, by drinking clarified butter (*Kūrma P.* II.23.53). According to the *Matsya P.* (218.7) a house does not get burnt by fire if plastered by clay that is burnt up by lightning, mixed with sea-foam, barley and the salt called *saindhava*.[31] The *Agni P.* (259.9) records a peculiar practice. It says that for welfare the hymn starting with '*agnimīḷe...*' (*RV* I.1.1) should be recited or uttered, holding fire upon the head (in some vessel!).[32]

An interesting legend is told in the *Sk.P.*(VI.90.21ff) about the fire hiding, and being betrayed by certain beasts, who got their body peculiarly defective, the 'defect' being always with them. It is said that during the terrible famine the sage Viśvāmitra decided to offer oblations to the manes with the flesh of a dog. Afraid of eating this evil oblation, the fire disappeared. In search of the fire the gods came across an elephant tormented by the hiding fire. He told the gods where the fire was hiding *i.e.* in the bamboo-stalk. The fire cursed him that his tongue will be turned up in his mouth (Ib.25-29); the fire again disappeared. Now, the parrot told the gods that the fire was hiding in the Aśvattha tree; the fire cursed the parrot that his speech would not be clear (Ib.32), and disappeared. The next to tell the gods was the frog who told that the fire was hiding in a pond. The fire cursed him that he would have two tongues. Ultimately, Brahmā praised the fire-god. The latter told that he was angry due to the dog-flesh offering. The pond where the fire told this to Brahmā was known as Vahni-tīrtha. According to another legend (*Sk.P.*VI.113.30ff) once the King of Ānarta, named Camatkāra, who was a King named Prabhañjana in his former birth, got a son very late. The brāhmaṇa asked the King to perform *graha-śānti* (pacification of the planets). So the King started his sacrifice in Camatkārapura; but he got a terrible disease, and lost his all. The brāhmaṇas, being angry with the planets, began cursing the planets. Now, suddenly the fire-god

appeared and told that the offerings did not reach the planets due to the presence of a *trijāta-brāhmaṇa* (*i.e.* "born of three") among the brāhmaṇas; but that he would not point him out as brāhmaṇas were respectable to him, and that if he told he would be cursed. As he said this all his body perspired.By it the whole *Kuṇḍa*, meant for the sacrifice, was filled.[33] Fire said that he would not name the brāhmaṇa; but all brāhmaṇas should take bath in it, and the *trijāta* brāhmaṇa would get boils on his body. This was done, and the *trijāta* left the assembly. The brāhmaṇa asked the fire to keep the water-altar filled for all times. It sands even now. A *trijāta* who takes bath there gets boils. This *Kuṇḍa* is in Hāṭakeśvara. (See also under "Brāhmaṇa").

1. Cf. *RV* X. 95.18

   Purūravas is not credited with this exploit in the Vedic tradition. However, it is clear that he was a great seer-sacrificer; he is said to be *sukṛt* I. 31.4.

2. *Sk. P.* I. 2.24.12

   वैद्युतो जाठरः सौरो ह्यपां गर्भास्त्रयोऽग्नयः ।
   तस्मादपः पिबन्सूर्यो गोभिर्दीप्यत्सौ दिवि ॥

3. *Brahmāṇḍa P.* I. 2.21.56

   प्रभा हि सौरी पादेन ह्यस्तं गच्छति भास्करे ।
   अग्निमाविशते रात्रौ तस्माद्दूरात्प्रकाशते ।

4. Ib. 58

   प्राकाश्यं च तथोष्ण्यं च सौराग्नेये च तेजसी ।
   परस्परानुप्रवेशाद् दीप्येते तु दिवानिशम् ॥

5. Cf. also *Liṅga P.* I. 6.1

   पवमानः पावकश्च शुचिरग्निश्च ते स्मृताः ।
   निर्मंथ्यः पवमानस्तु वैद्युतः पावकः स्मृतः ॥

   शुचिः सौरस्तु विज्ञेयः स्वाहापुत्रास्त्रयस्तु ते ।

6. Actually *dhiṣṇi* (*dhiṣnyā*) is a fire—altar at the entrance of the vedic sacrificial hall (*sadomaṇḍapa*).

7. Here we have a fusion of some sacrificial fires.

8. Bhūh is the earth. Buvah, the mid-region and Svah the sky. This indicates the same old principle of triple fire in the three worlds.

9. At the kindling of fire for sacrifice by churning, the *araṇīs* (the lower slab and the upper drill) of *Aśvattha* and *śamī* are used.

10. 49 is the number of the Maruts, which means that the Maruts are fiery in nature. This tallies with the concept in the *Brahmāṇḍa P.*, see below on main page.

11. Cf. Manu. Sm. II. 231

12. *Brahmāṇḍa P.* I. 2.10.48

तस्मात्पशुपतेस्तस्य तनुरग्निर्निरूप्यते ।।
तस्मादमेध्यं न दहेत् न च पादौ प्रतापयेत् ।।
अधस्तान्नोपदध्याच्च न चैनमति लङ्घयेत् ।

13. *Mārk. P.* 62.1.

एवं वदतस्तस्य द्विजपुत्रस्य पावकः ।
गार्हपत्यः शरीरे तु सन्निधानमथाकरोत् ।।

Ib. 2

तेन चाधिष्ठितः सोऽथ प्रभामण्डलमध्यगः ।
व्यदीपयत तं देशं मूर्तिमानिव हव्यवाट् ।।

14. *Kūrma P.* II. 33.126

अथावसत्थ्याद् भगवान् हव्यवाहो महेश्वरः ।
आविरासीत्सुदीप्तात्मा तेजसा प्रदहन्निव ।।

Ib. 127

सृष्ट्वा मायामयीं सीतां स रावणवधेप्सया
सीतामादाय धर्मिष्ठां पावको ऽन्तरधीयत ।।

15. At the Vedic sacrifice these waters were called Praṇītā and they were placed in an earthen jar at the left (North) of the fire. These two formed a couple, the waters being the woman. *Śat Br.* I. 1.1.12-20.

16. *Garuḍa P.* I. 48.51

अथ प्रणवसंयुक्तं वस्त्रयुग्नेन वेष्टितम् ।
कलशं स हिरण्यञ्च शिरःस्थाने निवेदयेत् ।।

Ib. 52

स्थित्वा कुण्डसमीपेऽथ अग्नेः स्थापनमाचरेत् ।

Ib. 57ab

ताम्रपत्रे शरावे वा यथा विभवतोऽपि वा ।

Ib. 57[cd]

जातवेदं समानीय अग्रतस्तन्निवेशयेत् ॥

17. *Brahmāṇḍa P.* II. 3.11.103

अर्चिष्मान् पिंडितशिखः सर्पिकाञ्जनसन्निभः* ।
स्निग्धः प्रदक्षिणाश्चैव वह्निः स्यात्कार्यसिद्धये ॥
(सर्पिष्काञ्चनसन्निभः?)

18. *Matsya P.* 15.31[cd]

अग्न्यभावे विप्रस्य पाणौ-अपि जलेऽथवा ।

Ib. 32[ab]

अजाकर्णेऽश्वकर्णे वा गोष्ठे व सलिललान्तिके ।

19. *Sk. P.* II. 4.9.91

दीपदानं ततः कुर्यात् प्रदोषे च तथोल्मुकम् ।
भ्रामयेत्स्वस्य शिरसि सर्वारिष्टनिवारणम् ॥

20. *Varāha P.* 211.16

पावकं दधिमिश्रन्तु पात्रे औदुम्बरे स्थितम् ।
सोमाय पौर्णमास्यां हि दत्त्वा पापैः प्रमुच्यते ॥

21. *Sk. P.* I. 2.24.42

ततो भवो जगद्धेतोः व्यभजज्जातवेदसम् ।
साहंकारे जने चन्द्रे सुमनस्सु च गीतके ॥

Ib. 43

भृंगेषु कोकिलास्येषु विहारेषु स्मरानलम् ।
तत्प्राप्तौ स्नेहसंयुक्तं कामिनां हृदयं किल ॥

Ib. 44[ab]

ज्वालयत्यनिशं सोऽग्निः दुश्चिकित्स्योऽसुखावहः ।

22. *Sk. P.* I. 3(b)7.39[ab]

मासि पौषे च देवस्य कुर्यादाग्नेयमुत्सवम् ।

Ib. II. 2.43.4[ad]

फल्गूत्सवं प्रकुर्वीत पञ्चाहानि त्र्यहाणि वा ।

Ib. 5

फल्गुन्यां पूर्वतो विप्राश्चतुर्दश्यां निशामुखे ।
वह्न्युत्सवं प्रकुर्वीत दोलामण्डलपूर्वतः ॥

23. *Brahma P.* 128.29-35

*Agni got* Suvaṇā married to Dharma, and Suvarṇa to Samkalpā; but both transgressed their limts and indulged in freedom with others, taking the form of other husbands and wives.

24. No other Purāṇa mentions this part i.e. Suvarṇa-Suvarṇā and their nature.

25. Cf. the *Mb.* legend of the brāhmaṇa named Sudarśana XIII. 2.96ff., who does not mind his wife giving sexual hospitality to a brāhmaṇa who was Agni.

26. *Brahma P.* 126.33[ab]

अग्नेरापस्तथा योनि: अद्भिः शौचमवाप्यते ।

26. *Vāmana P.* 46.54[cd]

ततोऽग्निमध्यात्सलिले मांसपेश्यपतन्मुने ।।

Ib. 55

साऽऽम्भसा सुखशीतेन संसिक्ता सप्तधाऽभवत् ।
तेऽजायन्ताथ मरुत उत्तमस्यान्तरे मनो: ।।

28. *Matsya P.* 108.21

अग्निं········ये निन्दन्ति नराधमा: ।
न तेषामूर्ध्वगमनमिदमाह प्रजापति: ।।

29. *Kūrma P.* II. 16.77

न चाग्निं लंघयेत् श्रीमान् नोपदध्यादध: क्वचित् ।
न चैनं पादत: कुर्यात् मुखेन न धमेद् बुध: ।।

Ib. 78[cd]

अग्नौ न च क्षिपेदग्निं नाद्भिः प्रशमयेत् तथा ।

Ib. 80[ab]

न वह्नि मुखनि:श्वासैर्ज्वालयेन्नाशुचिर्बुध: ।

Ib. 15

न पक्षकेणोपधमेत् न शूर्पेण न च पाणिना ।
मुखे नैव धमेदिग्नं मुखादग्निरजायत ।।

30. *Garuḍa P.* II. 19.20

विप्रा मंत्रा कुशा वह्निः तुलसी च खगेश्वर ।
नैते निर्माल्यतां यान्ति भोग्यमाना: पुन: पुन: ।।

31. *Matsya P.* 218.7

साम्रुद्रसैन्धवयवा विद्युद्दग्धा च मृत्तिका ।
तयानुलिप्तं यद् वेश्म नाग्निना दह्यते नृप ॥

32. *Agni. P.* 259.9

अग्निमीळे पुरोहितं सूक्तोऽयं वह्निदैवत:* ।
शिरसा धारयन् वह्निं यो जपेत् परिवत्सरम् ॥

*This is RVI.1

33. *Sk. P.* VI. 113.80

एवं चिन्तयतस्तस्य गात्रे स्वेदोऽभवन्महान् ।
यैन तत्पूरितं कुण्डं होमार्थं यत्प्रकल्पितम् ॥

*Fissure (bila, vivara)* : The Purāṇas refer at various places to a *vivara* or a *bila*, which appears to lead to a mysterious region, full of riches. Generally such regions are associated with serpents. According to one account, there was a *bila* through which the maidens from the Pātāla used to come to take bath at a holy place called Rūpatīrtha. At this place some stones resembling conches are said to be in abundance; and they are said to have turned golden with the touch of the holy water (*Sk. P.* VII.3.12.22-27). In another account it is stated that Takṣaka entered a *vivara* after committing a theft of the ear-rings from Uttaṅka, who was carrying them for the wife of his preceptor. Indra helped Uttaṅka enter the *vivara* (Ib.2.42-45). In certain cases the fissure leads to a spacious place only as a resort. Thus, it is said, when once the gods were harassed by the demon Kaliṅga, they took resort to a *śvabhra* (*Sk. P.* VII.3.22.20ff). It is said that the serpents who were afraid of the curse of their mother, Kadrū, were asked by the serpent Śeṣa to take resort to the goddess Caṇḍikā on the mountain Arbuda. Hence they dug the surface of the earth and created a hole (*śvabhra*) and prepared the *bila* to reach it (Ib.37.10). In one case, beyond the *vivara* lies a vast barren region (Ib.3.13-14).[1]

1. The belief in a *vivara* or a *bila* appears to be based on the experience of an underground or transmountain passage, leading to certain queer lands and people. We may compare the idea of the *asura-vivara*, where riches are believed to be found. It may be useful to note that the Incas of Peru used to place gold and other riches in a place underground having a small opening, as an offering.

*Flesh* : See under "Food and Eatables".

*Flight* : The following eight types of flights by birds have been noted—*praḍīna, uḍḍīna, sanḍīna, kāṇḍa, vyāṇḍa, kapālikā, sransinī and maṇḍalavatī* (*Sk.P.* V.2.45.32). These are repeated at another place as being told by a pigeon to his mate. (Ib. IV.76.37).

*Flowers* : Various are the flowers. The following are the flowers that are favourite to Viṣṇu. Each succeeding flower is preferable to the preceding—*droṇapuṣpa*, the flower of the *Khadira*-tree, *śamī* flower, *bilva*-flower, *bakapuṣpa, nandyāvarta, karavīra* (red), *śveta* (white type of )—*karavīra, palāśa, kuśa-puṣpa, vanamālā, campaka, aśoka, śevantī, kuja, mālatī, sandhyā-puṣpa, triṣandhyā-puṣpa* (red), white *triṣandhyā-puṣpa, kundapuṣpa, jātipuṣpa* (*Sk.P.* II.5.7.17ff ). All flowers except Ketakī are liked by Viṣṇu. Ketakī is not liked by Śiva either. Other flowers mentioned in the worship of Śiva are *arkapuṣpa, bṛhatīpuspa, dhattūra-kusuma, śatapatra, āragvadha, punnāga, bakula, nāgakeśara, bradhnotpala* (probably the sun-flower), *campaka*. These flowers are mentioned for the worship of the Śiva-liṅga at all times. At the mid-day worship the flowers mentioned are *jātīpuṣpa, mallikā, mogaraka, nīlapuṣpa, Kuṭaja, Karṇikāra* and *Kausumbha*. At the evening-worship, only *mogaraka* flowers are mentioned as pure (*Sk. P.* I.1.17.252ff). In the context of the worship of Śiva (*Śiva P.* II.11.57ff ; 13.62 ff ; 14.25 ff ), various flowers are mentioned, which may be added to the list above. They are *Kuśa* (not grass, but flower), *apāmārga, karpūra, pāṭala, śaṅkha-puṣpa, mandāra droṇa* etc.

Certain other additional flowers for Viṣṇu-worship are --*jāti, śatāhva, kunda, bahupuṭa, bāṇa, campaka, aśoka, pāribhadra, yūthikā, pāṭala, bakula, giriśālimī, tilaka, tagara, japākusuma, pīṭaka, nāgara*; but not Ketakī (*Vām. P.* 68.12-14). The *Agni P.* (202.2-10) mentions these and adds *tamāla, pāvantī, kubjakā, karṇikāra, kuruṇṭha, barharā, bilva-patra*, (mentioned by *Vām. P.* also), *śamīpatra, bhṛṅgarāja, tulasī* (*patra*), *kokanada, śaṭābja, nīpārjuna, kadamba, kiṁśuka, gokarṇa, nāga-karṇa, sandhyā-puṣpa*. According to the *Śiva P.* (V.51.48) all flowers except Ketakī and Viṣṇukrāntā are good for Śiva-worship. The *Agni P.* (202.12,13) states that the following flowers are not to be used for the worship of Viṣṇu—those flowers that have an extra petal or part, nor those that are broken or un-fresh. Also the flowers of *kāñcanāra* (*kacanāra* in Hindi), *unmatta* (*dhattūra*), *girikarṇaka*,

*kuṭaja*, *śālmalī* and *śirīṣa* are not to be used in the worship of Viṣṇu. The *pārijāta* flower is mentioned by the *Brahmavai P.* (Prakṛtikhaṇḍa 55. 32) as being a speciality for the worship of *Rādhā* (*pārijātaprasūnam ca gandha-candanacarcitam*) and also of Viṣṇu, who is said to be offered 108 such flowers (Ib. Gaṇapatikhaṇḍa 4.28 *aṣṭottaraśatam puṣpam pārījātasya viṣṇave*). Kṛṣṇa (an incarnation of Viṣṇu) is said to be the *pārijāta* among flowers (Ib.32.45). According to the *Nārada P.* (XIII. 97ff) the following flowers are dear to Viṣṇu (Hari)—*Ketakī, Campaka, Bandhūka-kusuma, Kākola-kusuma, Śamī-puṣpa* and *prastha-puṣpa*; and the following to Śiva (Hara)—*Dhattūra, arkapuṣpa, jātīpuṣpa, Rudra-puṣpa, prasthapuṣpa* and the leaf of *apāmārga*. It is said that in the leaf of the *bilva* Lakṣmī stays; in the blue lotus Ambikā (the mother goddess identified with Pārvatī), in the white lotus, again, stays Śiva (*padmaśritaḥ*), while in the flower of the white *arka* tree stays Prajāpati; and in the flower of *Karṇikāra* stays the goddess of intellect (*Medhā*; *Liṅga P.* I.81.29.35). The flower of the *arka* tree is said to be very dear to Śiva; one *arka*-flower is said to be equal to ten gold flowers; but the *Karavīra* flower is more valuable than thousand *arka*-flowers; the *droṇa*-flower is more valuable than thousand *Karavīra*-flowers. In the line come, the subsequent more in importance, *apāmārga*-flower, *Kuśapuṣpa*, *śamī-puṣpa* and the *bṛhatī-puṣpa* (*Sk.P.* VII.1.24.44ff).

*Omens about Flowers* : Evil and good omens were associated with flowers. White flowers indicated good omen. It is enjoined that a person should go out for his daily duties after touching white flowers (*Vām. P.* 14.37). Certain flowers were used in magical rites and sorcery. The *Agni P.* (315.13,14) states that a flower of the tree called *mṛtaka* should be thrown on a person's bed in the night, to tease him to hatred (Ib.14 *dveṣakṛd bhavet*). Also, it is stated that for killing a man, the flowers of *Karavīra*, yellow *śapha* and the mustard were used (Ib.315.14, 15). The flower of *dhattūra*, smeared with ghee and offered into the fire would fulfil all desires (Ib.260.18). It is said that a person who desires a daughter should offer into the fire *jātī*-flowers smeared with ghee (Ib.260.6). For the worship of the goddess Tvaritā lotuses of red or blue colour and *Kumudas* (white lotuses) were offered into the fire (*Agni P.* 309.16-17).

It is believed that certain flowers came out of the ocean when it was being churned. Among them was the intoxicating *dhattūra* (*Sk.P.* I.1.11.

56,57). The bow of Kāma is said to have created the following flowers from various of its parts—*Campaka* from the gold-plated place of the clasp (*muṣṭi bandha*); *bakula* from the diamond-studded part where the string is to be tied, *pāṭala* from the ends beautified with the *indranīla* gems, *jātī* from the upper part of the tying spot; and *malli* from the place above the grasp by the hand, studded with *vidruma* (*Vāmana P.* 6.98-102). It is said that when Śiva distributed his wrath-fire from the third eye, a portion fell in the flowers (*Sk. P.* I.2.24.42ff). When the demon Andhaka assumed the form of Śiva and started running after Gaurī, she entered the *arka*-flower (*Vām. P.* 43.81-95).

The flower of *Ketakī* has an important myth centred about it. It comes in the famous myth of the controversy over the end of the illuminated cosmic column (=*liṅga*), as the gods Brahmā and Viṣṇu fought in the primeval waters. The column (=Śiva-liṅga) stopped them and asked them to see the top and the bottom of the column. Brahmā went upward to see the top; and he saw a *Ketakī*-flower of superb fragrance. Brahmā asked it to be a witness and support him by saying falsely that he really went up. The flower agreed; and thus Brahmā deceived Viṣṇu by coming earlier. When Śiva knew the fraud, he cursed the flower to be an outcast in his worship. But he softened and said that he himself will not wear it; but his followers may; and he will tolerate the flower in the canopy over him (*Vitānavyājena*), but never in actual contact (*Śiva P.* vidyeśvara sam. 7;8.15-20; also *Sk. P.* I.1.6.63; 3(b) 15.13).

Certain flowers have special ritual importance. Thus, at the ritual of the manes (*śrāddha*) the *agastya*-flower and the flower called *bhṛṅgarāja* are important, and are enjoined to be given to the brāhmaṇas (*Sk. P.* VII.2.12.13). Likewise the *jātī*-flower is said to be offered into the sacrificial fire for the gain of lore. Also mentioned in this regard are lotuses and the flowers of *madhūka* (*mahuā* in Hindi) (*Liṅga P.* II.52.8,14).

*Food and Eatables* (*corn*): The following preparations are mentioned—*laḍḍuka*, said to be of white colour for certain vows, *samyāva* (a preparation from ghee, milk, jaggery and wheat flour called *utkarika*) (*Sk. P.* V.1.28.25), *pūrikā*, *dhārīkā*, *apūpa*, *piṣṭāpūpa*, *maṇḍaka* (*Matsya P.* 62.19); ghee-mixed rice (*ghṛtānna*; eatables are mentioned also at *Garuḍa P.* I.120;129), ghee-wheat, ghee-*pāyasa*, *śaṣkulī*, cooked *caṇaka* (gram

*pulses*), *lājā*, *honeyed rice* (*madhvannam*), *kṛsara* (cooked mixed corn), cooked green-gram (*mudgaudana*), *polikā*, *haritāla-odana*, *saktu* (Ib.267. 9ff ); along with rice and jaggery, *pṛthuka* (*pohā*) is mentioned (*Śiva P*. II.37.11). Besides the *śaṣkulī*, the *Śiva P*. (*loc. cit*. 13) mentions also *svastika* (a kind of cake). The *Sk. P*. (I.3 (b) 7.15,16) mentions *karambha* (Ib.15) and the *pṛthuka* (Ib.16) on the *ekādāsī* day. There is additional mention of the following preparation—Vaṭaka (*Matsya P*. 12.6). The *Śiva P*. (*vidyeśvara* sam. 16.71-77) mentions the *mahānaivedya* (the "great offering") prepared from a measure of *śāli*-rice, a *prastha*-ful of *marīca*, honey, ghee, a measure of *mudga* (green gram), twelve types of condiments, all twelve in number; then *apūpa*, *modaka* etc. twelve in number; all mixed with curds and milk, with coconut bits; mixed with bits of camphor.

Sugar-cane is mentioned at various places (*Sk. P*. VII.1.200.33; see under "Gifts" also) and sugar is also mentioned; one of the most interesting mentions of sugar is that of a miniature mountain of sugar to be gifted away in a vow. The 'mountain' is praised in the following way — "O sugar-mountain, when the gods drink nectar[1] some drops fell down; from them were you produced; protect us" (*Matsya P*. 91.11). Sugar was believed to be produced from the 'bow of the god Kāma' (Ib.12[ab], *manobhavadhanumadhyād udbhūtā śarkarā yataḥ*).It is said earlier (Ib.76.13) that when the sun was drinking nectar certain drops fell down; thence were produced paddy (*śāli*), green-gram (*mudga*) and sugarcane (*ikṣu*). The gift of a human figure (doll) made of sugar is mentioned (*Sk. P*. VII.1.165.50 *śarkarā-puttalī*).

For the serpents, rice of *candra-śāli* was ment (*Sk. P*. V.1.30.43). On the twelfth bright of Kārttika *sūpanaivedya* was a must (*Sk. P*. II.4.33.47). The (*Sk. P*. IV.4.95) mentions the following additional eatables-*pheṇikā*, *iṇḍarikā* (*idlī*?); also *lampasikā* (Ib.80.49 – *lāpasī*); sugar-in-laid *muṣṭikās* (com. *pūrikās*, with sugar inside; probably *saṭhori* in Marathi) (Ib.51[ab] *muṣṭikāḥ śarkarā-garbhāḥ sarpiṣā pari-sādhitāḥ*). The *Sk. P*. at another place (*III.2.18.149*ff) mentions additional items at the *naivedya* to the goddess—among other things, already noted above-*ballākara*, *sohalikā*, *lāpsikā*, *śevaiyyā* (*Vermicelli*), *parpaṭa* (*pappad* in Hindi), *ropikā*; at another place (Ib.23.22ff) *ghurgura*, *dāli* from *āḍhakī*; *mudga-dāli*, *vellaka*, *vālaka*, and *Karkaṭikā* with salt and pepper; also *Kacola* (*Sk. P*. II.4.9.4,modern *kacori*?), and *pūrikās* with hundred holes (Ib.13); also are mentioned *vaṭakas* of nine types, in Mārgaśīrṣa for Viṣṇu. They are

said to be prepared from black gram (Ib.II.5.9.15-18). It also mentions *maṇḍaka*, round in shape and equal all about (*māṇḍā* in Marathi), they were to be eaten with sugar and boiled milk (*Kvāthitena dugdhena*, Ib.10). A preparation from grapes is mentioned in this context. They are to be crushed along with mango-juice (*cūtakaramardakṛtāḥ*), mixed with lemon-juice (Ib.6 *nimbūrasa*) and black pepper (*candra*), cardamom, ordinary pepper and *pippalī* (Ib.6—8).

The *Sk. P.* (Ib. II.5.9.) mentions also certain 'beads-in-strings' (Ib.14[a] *maṇayaḥ sūtrasañjñāḥ*) and preparations resembling the *mālatī* flowers (Ib. *mālatīkusumādayaḥ*). Among *vaṭakas* mention is made of those from *kūṣmāṇḍa* and black-gram (Ib.[d] *māṣakūsmāṇḍa-sambhavāḥ*). The nine types are :—(1) Some of the *vaṭakas* are described as saffron-hued, salty, oilless and with dimples and are compared with bad people (Ib.16 *kumkumābhā sneha-hīnāḥ sakṣatā iva durjanāḥ*); (2) others are prepared in oil with salt;(3) yet others, full of curds or milk (Ib.17[a] *dadhi-dugdhay-utāḥ*); (4) some mixed with tamarind, scum and mango juice (Ib[b] *ciñciṇī-cūtasambhavāḥ*); (5) some put in grape-juice ([c]*drākṣārasayutāḥ*); (6) Others in sugar-cane juice (*ikṣurasair-yutāḥ*); (7) some put in mustard water (Ib[a].18 *rājīkā-jala-madhyasthāḥ*); (8) others prepared with sugar (Ib.[b] *sitayā saha*); (9) with four tyes of juices was prepared another variety ([c]*rasaiś caturvidhaiḥ*). Thus, nine types are mentioned. The *pheṇikās* are mentioned as prepared as follows—with bits of *Khārikā* (dried dates), *cārabīja*, and *kaṇabīja*, coconut and cloves; they should be prepared in milk, ghee and sugar, being fried in a cauldron (Ib.19-20;20[b] *kaṭāheṣu praloḍitāḥ*). The *polikās* were prepared in *parakikās* (pans, *tavā* in Marathi, or *parāt* in Marathi?) mixed with *candra* i.e. pepper (21[ab]); the *modakas* were prepared with *cārabīja* (Ib.21[cd]); other types of *modakas* mentioned are from coconut, *almond, kaṇabīja, sesame* and gum (= *Vṛkṣa-niryāsa*, 22-23). The *Sk. P.* (II.5.15.19) mentions a dish called *śikhariṇī* prepared from curds and sugar (modern *śikaraṇa* with bananas, or *śrīkhaṇḍa*). The *Sk. P.* (V.1.34.82-83) mentions goddesses called *carpaṭa-māturaḥ*, as they eat *carpaṭas* (=*capātis*) and *paula-mātaraḥ*, as they are to be offered *paulas* (? *poḷī* in Marathi). A preparation called *uṇḍara* is also mentioned as being offered to Vināyaka (*Liṅga P.* I.72.48[ab]). According to the *Brahmavai. P.* (Gaṇapatikhaṇḍa 13.23-25), the god Gaṇeśa is to be offered the following delicacies—a "mountain" of *laḍḍus* prepared from sesame, of *laḍḍus* prepared from the flour of barley or wheat, of '*svastikas*'[2] of fried rice mixed with

jaggery (*guḍāktānām lājānām*) and of *pṛthuka* (*pohā* in Marathi, Hindi). In the context of the importance of the month of Māgha, it it said that thirty *modakas* made from sesame are to be given to a brāhmaṇa (probably equal to the number of the days in a month); and it is said that they should be prepared with sugar and sesame, the latter being thrice the quantity of sugar (*Padma P.* Uttarakhaṇḍa 239.16[cd] *bhāga ekaḥ śarkarāyās tila-bhāgās trayas tathā*). The *Sk. P.* (VII.1.166.107ff) mentions various types of *apūpakas*— (i) with profuse clarified butter and milk; (ii) like the *apūpakas*, there are the *aśokavartikā* (=*pheṇikā*, according to the note); (iii) *apūpikā* prepared with date-palm fruits; (iv) the *samyāva* (Ib.108 *guḍājyābhyām samanvitaḥ*; *sāñjā in* Marathi). It is said that by the gift of *asoka-vartikā*, there is no grief in the family (Ib.110; *a-śoka* "non-grief"); by giving *purikā*, the family will be full (*pūrita*; Ib.111; mark the element of homeopathic magic); by giving *modakas*, the family becomes joyous, *modate*, 111; for these and certain other types of sweets see *Brahmavai P. śrīkṛṣṇakhaṇḍa* 21.19ff; Gaṇapatikhaṇḍa 4.66; 6.37ff ; *Padma P.*, Pātālakhaṇḍa 65.22-26; 80.63,64). The gift of malt (*saktu*) seems to be a speciality at the Śiva temple named Acaleśa in the Prabhāsa region (*Sk. P.* VII.3.39.49ff) which tells an account that a person suffering from leprosy carried a bag of malt, which he had begged on the way to Arbuda. He did not eat any of it, and being tired got asleep at the roadside. Dogs ate all malt. The man died, but was reborn in the royal family in the Vidarbha.

*Flesh :* Flesh of various animals is mentioned as fit for being eaten. The *Varāha P.* (119.11ff) mentions the flesh of deer (*mārgamāmsam*) mutton, and that of a hare as liked by Viṣṇu. Of the birds the flesh of a *Kapiñjala* is said to be good for Viṣṇu (Ib.15). The flesh of a buffalo is said to be taboo (13[a], *mahiṣam varjayen mahyam*). Among the food offered to Vināyaka is mentioned flesh-rice (*palalaudana*=something like the *pulāv* of today); also fish and wine (*Agni P.* 266.16). The *Kūrma P.* (II.17.35ff) mentions *godhā* (a species of lizard), tortoise, hare, *śalyaka* and *śvāvid* as fit to be eaten. It also mentions the flesh of the *ruru* deer and the fish as fit to be eaten after offering to the gods and the brāhmaṇas. Among birds are mentioned the peacock, *tittira*, pigeon, *Kapiñjala*, the swan and the goose (Ib. 36-37). Among the species of fish meant to be eaten are *śaphara*, *simhatuṇḍa*, *paṭhīna* and *rohita*.

Flesh was taboo in vows; and beef was abhorred (see under 'egg'

below); but it is also mentioned that flesh was offered to the brāhmaṇa (*Brahmavai P.* ; prakṛitkhaṇḍa 50.13cd).

*Fish* : Fish was used as food but a brāhmaṇa was not expected to eat fish according to the *Brahmavai P.* (Pṛakritikhaṇḍa 23.37)[3], which states that such a brāhmaṇa is like a serpent without poison. At another place it is said that a brāhmaṇa abstaining from flesh attains the lustre of the sun (Ib.83.54).

*Egg* : The mention of egg as food is noticed only in the *Sk. P.* but there also it is associated with sin. To eat egg, beef and wine are said to be sinful acts (VII.4.34.19cd).[4]

*Madhuparka* : The *madhuparka* is a kind of mixture with which a distinguished guest is to be honoured. The mixture comprises clarified butter, curds and honey, in equal proportions. (*Varāha P.* 191.19). It is also enjoined that the mixture is to be accomplished in a vessel made from the *udumbara* tree. If honey is not readily obtainable, one may use jaggery; if clarified butter is not available one may use *lajā-s* (parched rice) and if curds are not readily available one may take milk. Viṣṇu is symbolised by curds, Śiva by honey and by the clarified butter Brahmā (Ib.192.18-20). The same text records a myth regarding the creation of *madhuparka*, calling it a man. According to it, when the world was destroyed, from the right portion of Viṣṇu sprang a man. Now Brahmā asked Viṣṇu to explain the creation. Viṣṇu told that the new man was known as Madhuparka, who would help his devotees to be free from the worldly affairs. Hence, *madhuparka* is to be offered to Viṣṇu (Ib. 6-14).

*Things, Taboo*: On a fast or a *vrata* oil and salt were taboo (*Matsya P.* 74; *Agni P.* 175.12). Also taboo were grains such as rice, *masūra* pulses, gram, and honey, *kūṣmāṇḍa*, gourd, brinjal (*Vartaka*) (Ib. 14-15), *markataka*, black gram, *masūra*, garlic, *gṛñjana*, *palāṇḍu*, *piṇḍamūlaka* (*Mārk P.* 32.11ff). Food from various sources is mentioned to be taboo. This included food from persons such as actors (*naṭa*), dancers, prostitutes, pot-makers, black-smiths, painters, money-lenders, goldsmiths, hunters, physicians, a whore, a woman who has an additional husband (*upapati*), a person defeated by his wife (*bhāryājita*, probably "subdued by her"), a brāhmaṇa-hater, and such others, from all castes. Food from the following Śūdras may be accepted:—performers

of a drama (*Kuśīlava*), a field-worker and a *Kumbhaka* (?bearer of water-jars) (*Padma P.* Ādikhaṇḍa 56.3-25). It is said that a person who eats another's food, gets his sin also (Ib. $16^{ab}$ *yo yasya annam sam aśnāti sa tasyāśnāti kilbiṣam*).

Clarified butter, jaggery, or oil, mixed with honey is forbidden; likewise, ginger mixed with jaggery is not to be eaten. One should not take food during the day time, nor in the twilights (*Brahmavai P.* Śrīkṛṣṇa khaṇḍa 85.8; 10); also camphor placed in a silver plate is forbidden to be eaten (Ib.12). Malt and Curd is forbidden at night (*Sk. P.* VII. 3.29.46,47).

*Drinks* : (see under food and eatables above). Drinks from milk were many; they were used as independent drinks and also as allied to other eatables. Lemon-juice, sugar-cane juice, mango-juice, juice from tamarind and from grapes are mentioned to be given to ladies having husbands alive, along with the preparation called *vaṭakas* (under "Food"). Pure milk boiled and prepared with ghee and mixed with *cārika-bīja* and sugar, and *khārikā* (dried date) to which camphor and milk of coconut was added was used (*Sk. P.* II.5.15.17; cf. also Ib.VII.1. 166.116-118). Another noteworthy preparation mentioned, as noted earlier, is *Śikhariṇī* (Ib.19) which was prepared from curds and sugar with spices; butter-milk was used mixed with salt and *jambīra* (citron); another drink was *pānaka* (*panhe* in Marathi) which was variously prepared (*Sk.P.* II.7.3.43;49). Mango-juice is already mentioned (*Sk.P.* IV. 80.49). The *Garuḍa P.* (I.184.19) mentions the juice of *kāravella* in the context of medicines; but very probably *kāravella* was used as vegetable (cf. '*kārale*' in Marathi). (for medicinal fruits see *Garuḍa P.* (I.183,184; also under "Medicines"). The *Padma P.* (sṛṣṭikhaṇḍa 29.197-199), similarly, mentions the juice of grapes mixed with jaggery to be given to brāhmaṇa-ladies on auspicious occasions. It also mentions various wines to be given to ladies, along with clothes and other gifts.[5]

*Fruits and Vegetables*: The following occur at the *Sk. P.* (II.7.20. 80ff) *alābu* (gourd), *āranāla*, *ghṛtakośātakī* (*ghosāḷi*, or *tal-doḍkā*, in Marathi), *Kaliṅga* (*kaliṅgaḍa*), *taṇḍulīyakaśāka*, *gṛñjara* (*a variety of garlic*), *bhissaṭa* (?bisasaṭā - *kamalanāla*, lotus-stalk). Among fruits the following more are mentioned:— *gostanī* (grapes), mango, *kapittha* (wood-apple), *kharjūra* (dates), plantains, *panasa*, coconut, *nāraṅga* (orange), *dāḍima* (pomegranate), *urvāruka*, *karkaṭī* (types of cucumber),

*sṛṅgabera* (*Sk. P.* V.1.60.50-51). To see a fruit at the start was an auspicious act (*Agni P.* 294.38). Other vegetables were *vṛntāka* (brinjal), *chatrāka*, *cavaḷī-śāka* and *tulasī-śāka* (*Sk. P.* II.4.6.4-5; 47-54). The *Garuḍa P.* (I.183.14) mentions *jambū-phala*. (For some other fruits, *Mārk P.* 6.12-14). These fruits and vegetables are mentioned by the *Sk. P.* (VII.1.206.83-88). They are-*panasa* (jack-fruit), *parapata*, dates, *karamardaka*, *badarī* (jujube), root of the palm, *śatakandalī*; also *bisa*, *tamāla*, *āsakanda*, *lakuca*, *priyālaka*, *moca* etc. The *Bhaviṣya P.* (*Brahma-khaṇḍa* 64.42,43) adds coconut and mango. The guava fruit is also mentioned (*Brahmavai P. Śrīkṛṣṇakhaṇḍa*, 103.39 *harṣaprado guvākaśca*). We have mention of the *ghoṇṭāphala* (*Padma P.* Pātāla-khaṇḍa 80.62), which is a kind of jujube.

The *dhatrīphala* (*aṁalakī*) had a special importance. It is said (*Sk. P.* II.4.12.74ff) that on the 11th day of a month Viṣṇu is pleased if the *āmalakī*-fruit is offered; also it is said that water in which this fruit is boiled should be avoided on the 9th, 15th dark, on the 7th, on a Sunday, at the change of the course of the sun (*saṅkrānti*), and at the solar and lunar eclipse (Ib.75). It is said that if a person performs the *piṇḍa* and the *dāna* in the shade of the *dhātrī* his ancestors are released from the cycle of birth for ever (Ib.76). The fruit of *dhātrī* is specifically mentioned to be eaten or used in rituals for the gods and the manes (Ib.88).

According to the *Padma P.* (Uttarakhaṇḍa, 123.5-7) a garland of *dhātrī* is to be worn all the life, also that of the Tulasī. Dhātrī-fruit, Tulasī and the clay from Dvārikā are good for a successful life. A picnic party (*vanabhojana*) is also enjoined on the tenth bright, or the twelfth or the full-moon-day and the fifth (Ib.89ff). On this occasion an elevated place is to be prepared and worshipped under the *dhātrī* tree. An altar should be prepared near it, one cubit in measure on all sides. In it offerings should be put (Ib.93-96). It is said that a house where a *dhātrī* plant is planted is never visited by ghosts and evil spirits (also *Padma P.* Sṛṣṭikhaṇḍa 58.2ff for the praise of *dhātrī*).

Water from the coconut is said to have been used to bathe the image of Viṣṇu on the 11th, 12th bright and the full-moon-day. The same is enjoined also for Śiva on the 8th bright when it falls on a Monday (*Nārada P.* 13.74 ; 85).[6] Some fruits have special associations in ritual. Thus, it is said that ripe *bilva*-fruits (*śrīphala*) are to be given

by a woman to Viṣṇu to attain beauty of breasts (*Brahmavai. P.* Gaṇapatikhanda 4. 49, cf. *stana-saundarya-hetave*). A red pumpkin, a coconut, *bilva*-fruits and *jambīra* (citron) are enjoined to be given with a desire of gaining a son. The palm-fruit is also mentioned, and it is said that if one drinks water after eating the palm-fruit or the *bilva*-fruit one gets bile-trouble (*pitta*, *Bramhavai P.* Brahmakhaṇḍa 16.59). The *Brahmavai P.* (Gaṇapatikhaṇḍa 13.28ff) mentions many other fruits including the pomegranate, dates, wood-apple, plantain, jack-fruit etc. as gifts given at the worship of Gaṇeśa.

*Myths about Fruits and Vegetables* : According to the *Brahmāṇḍa P.* (II.3.1.84,85)[7] the dates were produced from the heads of the three sons of Varatrin, when they were killed by Indra. Garlic and turnip (*laśuna* and *gṛñjana*) were produced from the drops of the ocean at the churning by gods and demons, along with wine (*Sk. P. I.*1.11.56-57). Sugar-cane is said to have been produced from the general fortune (*saubhāgya*) that rested in the chest of Viṣṇu, when the latter got heated due to the fire-column (*jyotirliṅga*) that arose in the ocean wherein Brahmā and Viṣṇu were fighting (*Matsya P.* 60.8). The red variety of the cucumbers (*Kūṣmāṇḍa*) is said to have been produced from the fears of the *Viśvedevas* ("All gods in a group) (*Sk. P.* VI.206.75). Various fruits are said to be substitutes for body-parts. By arranging them in a particular fashion, the body is to be prepared. This is a peculiarity at the rite of *nārāyaṇa-bali* to be performed in connection with the funeral rites. According to it the coconut represented the head, the plantain the tongue, the brinjals (*vṛntāka*) the testicles and the *gṛñjana* (onions) stood for the penis (*Garuḍa P.* II.30.49-54).

In a ritual called 'the giving away of fruits' certain fruits, sixteen in number, were to be made from copper and were to be given to a brāhmaṇa. They were never again to be eaten (*Matsya P.* 95.5-11). (see also under "Trees").

1. This refers to the episode of 'The *Amṛta-manthana*'. cf. *Mb.* Ādi. I.

2. In the note it is said to be *śaṅkarapāḷe* in modern use.

3. *Brahmavai. P.*, Prakṛti 23.37

सूर्योदये योऽन्नभोजी मत्स्यभोजी च यो द्विजः ।
शिलापूजारहितो विषहीनो यथोरगः ॥

4. *Sk. P.* 4. VII. 34.19[cd]

अश्नाति सुरया पङ्कं गोमांसं पापलम्पटः ।।

The word पङ्क is thus explained in the note—कुक्कुटाद्यण्डान्तर्गमार्द्रसारम् i.e. the liquid essence in an egg of a hen etc.

5. *Padma P.*, sṛṣṭi 29.197

द्राक्षापानं तथान्येषां गुडखण्डसमन्वितम् ।
सारस्वतेन तोयेन कृत्वा खण्डं नरैः शुभम् ।।

What is the exact implications of *sārasvata toya* (water of the Sarasvatī?) is not clear.

Ib. 198

सुवासिनीनां पेयानि दातव्यानि द्विजन्मनाम् ।

Ib. 199

मद्यानि चैव पेयानि तासु योग्यानि दापयेत् ।
प्रतिपूज्य विधानेन वस्त्रदानैः सकञ्चुकैः ।।

6. *Nārada P.* 13.74

एकादश्यां पौर्णमास्यां द्वादश्यां वा नृपोत्तम ।
नारिकेलोदकैर्विष्णुं स्नापयेत्··· ।।

Ib. 85

नारिकेलोदकेनापि शिवं संस्नाप्य भक्तितः ।
अष्टम्यामिन्दुवारे च शिवसायुज्यमाप्नुयात् ।।

7. This account is taken from the Vedic source; cf. *Kāṭhaka Sam.* 36.7; 11.10.

*Forests* (holy) : Some forest-resorts have been specifically mentioned as holy. Among them are Puṣkara, Naimiṣa, Dharmāraṇya, Vṛndāvana, Khāṇḍava, Dvaitavana (*S.k. P.* VI. 199.13; 17), Kāmyaka, Aditivana, Vyāsavana, Phalakīvana, Sūryavana, Madhuvana, Śītavana (*Vām. P.* Sarom. 13.4,5). In addition to those mentioned by the *Vām. P.*, *Varāha P.* (161.6-10) mentions as being near Mathurā, the following:—Tālavana, Kundavana, Bahuvana, Bhadravana, Khādiravana, Gāhavana, Lohārgalavana, Bilvavana and Bhāṇḍīravana; it also states that those who visit these forests do not go to hell after death. Some of the forests (*Vana*) are said to be forbidden, for fear of change of sex; one such is Śaravaṇa where Śiva is said to be enjoying with Pārvatī. It is said that

once king Ila entered this forest, and was turned into a woman, called later, Ilā. The horse of Ilā became a mare. Ila became a male and a female alternately for a period of one month. The same account is related by the *Brahma P.* (108.27-29), which states that any man, except Gaṇeśa, Kārttikeya and Nandī, who entered there would be turned into a woman. The story of Ila is joined to this account (also *Padma P.* sṛṣṭikhaṇḍa 8.83-86). This forest was called Umāvana. The *Brahmāṇḍa P.* (II.3.60.26ff) mentions the Umāvana, and states that once king Sudyumna entered it and at once became a woman. There is a myth about the *Vana* called Daṇḍa. It is said that Daṇḍa, a king, was the disciple of Śukra. Once, in the absence of Śukra, he entered Śukra's hermitage and requested the latter's daughter to satisfy his desire. When she denied, he forcibly united with her. When Śukra came to know of this he cursed him that within seven nights he would be turned into ashes, along with his nation and relations due to a heavy rain of stones. This came true; and the place came to be called Daṇḍakāraṇya. Gods left the place, and demons came to dwell in it (*Vām P.* 37.20ff; 39.14ff; *Padma P.* Śṛṣṭikhaṇḍa 34. 16,17 states it to be in the tops of the Vindhya). About the Naimiṣāraṇya there is the following account. Brahmā was performing penance with a desire of creating the world. Iḍā was his wife helping him in the rituals. Yama was the *śāmitṛ* (=immolator of the beast). Here the boundary of the wheel (*nemi*) of Dharma broke; hence the place came to be called Naimiṣa (*Brahmāṇḍa P.*I.1.2.3-8).

*Forts :* The various forts enjoined to be constructed by the King are as follows—*dhanudurga*, *mahīdurga*, (fort on ground), *giri-durga* (rock-fort), *Vārkṣya* (made of trees *i e.* hidden by trees), *ambudurga* (*i.e.* surrounded by water). The best is *giridurga* (*Matsya P.* 216.6-7). Similar types occur elsewhere. The *Vāyu P.* (Pūrva 8.104-105) mentions the following parts of the *Kṛtrimadurga* (*i.e.* a built up fort) :—the top-gallaries (*saudha*), moat, the circular parapet-wall, the apartment for princesses (*Kumārīpura*), the *svastika-dvāra* (the gate "Svastika").

*Fruits:* See under "Food and Eatables".

*Funeral :* This topic has been divided into sub-titles. In the first title is collected information regarding the rituals and beliefs at death or pertaining to the dead person. In the second half have been

included rituals and beliefs regarding the *śrāddha* or the rituals for the manes.

*Rituals and Beliefs regarding Death* : The *Varāha P.* (187.88ff) states that if people feel that the dying person's breaths have come to his throat and that death is imminent, they should speedily take him away from the dwelling. In that condition the one about to die should be laid on a bed of the *Kuśa*-grass. As the dying person is in a sort of delirium, recollecting some things and forgetting many, showing consciousness and relapsing into stupor, the relatives should cause him to speak with a very tender word, and through him should give gifts including gold to brāhmaṇas who have been invited. Divine verses should be uttered aloud so that his ears can grasp them, till he releases life. At the moment of departure *madhuparka* should be offered to him (Ib.88-97). When the person is without any sign of life, they should take the body to a great tree; under it, it should be purified with fragrances of various kinds and with oil and ghee, so that the lustre of the body may remain for some time. With the head turned to the south the body should be placed in water and given a bath with invocations to various holy places.[1] After that it should be laid on the pyre, head to the south, and consigned to the fire (Ib.98-105). The *Garuḍa P.* (II.25.41ff) states that the body be laid on the carrier (*śibikā*), with hands and feet tied; this should be done in a way that the cord from the hand should be taken straight to the feet which should be tied. It is further said, that if this is not done, there will be fear from ghosts. A dead body should not be taken out in the night for fear of trouble from nightly spirits (Ib.42). A dead body should not be left alone; for if someone touches it calamity will befall.[2] If food be taken, while the corpse is in the village (or locality), it is equal to eating flesh, and water like blood (Ib.44). Betel (*viḍā, tāmbūla*), washing of teeth, meals and sexual intercourse even during the 'period', and offering *piṇḍa* (funeral balls) should be avoided, as long as a corpse is in the village.[3] Likewise all other auspicious activities such as sacrifice, oblations, bath, giving away of gifts etc. should be avoided as long as the corpse stays. The purāṇa earlier mentioned that with the corpse four effigies made of *darbha*-grass should be burnt.[4]

About the funeral of a recluse (*yati* or a *samnyāsī*), it is stated that the corpse should be taken round the whole village. At the end of this round it should be taken to an auspicious tree (such as Aśvattha, Vaṭa),

to the northern direction of the village. An altar-like pit (*devayajanam*) should be dug of the measure of the staff (*daṇḍamātra-pramāṇataḥ*). In it should be scattered the leaves of the *śamī* tree, *darbha*, *kuśa*, a garment and the deer-skin, and (upon it) flowers. The body should be lowered and laid in it, in a seating *yogāsana* position, the staff in his right hand and the *Kamaṇḍalu* in the left. With the *mantra*, *mā no mahāntam* (*RV* I.114.7) the head should be battered with the blow of a coconut ; after this the pit should be filled in. Over it a structure should be prepared the size being one *aratni* in height and two *aratnis* in length and width. It should be smeared with cow-dung. Over it sandal, whole grains (*akṣatā*), and *Tulasī*-leaves be placed for ten days (*Śiva P.* VI.21.49-63). On the 11th and the 12th day brāhmaṇas should be fed.

About the disposal of the dead in general, the *Garuḍa P.* (II.51.6ff) says that first the corpse should be placed out of the dwelling on a place cleaned with cow-dung, seeds and *darbha* ; it should be placed near a *śālagrāma*-stone or a *Tulasī*-plant. At this time a piece of gold should be put in the corpse's mouth, a gold-wire (*svarṇa-śalākā*) should be placed in the nostrils; likewise pieces of gold should be placed at the eyes, ears, penis and at the head (*brahmāṇḍaka*) ; in its hands and at the throat leaves of Tulasī should be placed ; the corpse is offered two pieces of cloth. When this is done it is carried by the relatives to the cremation-ground, on their shoulders, on a bier. Six *piṇḍas* (balls of dough or cooked rice) are to be offered at various places to various deities. They are as follows :—(i) At the place where the death occurred, to Śava (corpse ; this satisfies the earth) ; (ii) At the door, to Pāntha (the god of the street) ; this satisfies the deity of the dwelling ; (iii) At the quadrangle, or a cross-road (*catvara*) to khecara ("the sky-roamer" god) ; this causes the ghosts to flee away ; (iv) At the place of rest prior to the cremation-ground, to the group of ghosts ; this satisfies all spirits ; (v) At the place where the pyre is arranged to Sādhaka or to Preta (deceased) ; this renders the corpse fit for being offered into the fire ; (vi) At the time of the collection of burnt bones to the *preta* (deceased person) ; this causes the pacification of the heat due to being burnt (Ib.29ff-38). Also three *piṇḍas* are said to be offered, as an alternative—first as the body is taken out ; the second one half-way, and the third at the time of the pyre being lit. The first *piṇḍa* is for *Vidhātṛ*, the second one is for Garuḍa-dhvaja (Viṣṇu) and the third for the

attendants of Yama. It is believed that when the third *piṇḍa* is offered, the deceased gets free from all sins attached to the body (Ib.39-41). After that there is the *Kravyādpūjā* ("worship of the fire that devours the raw flesh", here the body) with flowers and whole grains (*akṣatā*). When the body is about half-burnt an oblation of clarified butter should be poured into the fire (Ib.45). At this juncture the son is ordained to cause the fire to flare up ; and he should weep loudly, for the pleasure of the deceased[5]. After the "collection" (*sañcayanakriyā*, which should not mean here the collection of bones), all should return to the dwelling of the dead. There they should deposit cow-dung, or white mustard seeds to the right side of the door. They should conceal the God Varuṇa in the house (?)[6] ; should bite the margosa leaves, drink clarified butter and go home. According to another custom the place of the pyre is to be sprinkled with milk (Ib.56[ab]) ; no body should drop tears ; for it is said that the tears dropped by the relatives are drunk by the deceased (Ib.56[cd]-57). For three nights thereafter, at the quadrangle or at the door-stead (*valabhyām*), milk and water should be placed in an earthen vessel (Ib.58). The *Kriyā* should be performed by the son ; and in his absence by the wife[7]. Sons and others (who are authorized) prepare *piṇḍas* for ten days. The *piṇḍa* is to be divided into four and should be deposited as follows—two for the body, one for the attendants of Yama, and one for sustenance (Ib.65). The reason is as follows—The deceased regains a fresh body, after the old one is burnt up. The *piṇḍa* on the first day turns into the head (of the new body). Of that on the second day is formed the neck and the shoulders; that on the third produces the heart ; that of the fourth produces the sides (*pārṣṇī*) that on the fifth the navel ; that on the sixth and the seventh produce waist and the genitals respectively ; from the one of the ninth day get produced the knees and the feet. As the body is produced on the ninth day, on the tenth he gets hungry and stands at the door. Hence the *piṇḍa* on the tenth should be given along with flesh (*āmiṣena*). On the eleventh and on the twelfth the deceased eats. On the thirteenth, being pleased, he is taken to the high-way (*mahāpathe*) ; and on this day he is led by the attendants of Yama to his respective abode according to his deeds (Ib.68-81). At another place the *Garuḍa P.* states that in a circle *darbha*, sesame and salt should be placed for the deceased ; salt gives him freedom from the status of a *preta* (II.19). As gifts in honour of the dead, sesame, iron,

gold, cotton, salt, seven types of corn, earth and cows are enjoined (Ib.20.13)[8]. The *Garuḍa P.* (II.3.7ff) states that on the 11th day after the death a bull is to be released in his name (see under "Bull"). As long as the funeral rites (*aurdhvadehikam*) are not performed, the soul of the dead enters the wind (or becomes the wind) and, being hungry, wanders day and night ; he gets born and gets dead as various creatures. He may be placed in bad wombs, and might die as soon as he is born.

According to the *Agni P.* (157.36ff) at the place of cremation after the body is consigned to the flames, a close relation should go round the pyre from the left (*apasavyena*) ; then all should walk round (in the similar manner) thinking the dead to be their 'relation' (Ib.36[cd] *saṁkalpya bāndhavaṁ pretam*) and should take bath with their clothes on. After that they should offer three handfuls of water to the dead. Returning home they should step on a stone at the door and then should enter the house. They should throw whole grains into the domestic fire and bite the leaves of margosa. They (the relatives) should sleep on the ground and separately, taking only little food (may be one *piṇḍa*). Purification comes after ten days have passed thus (Ib.39). At another place the *Agni P.* (158.50ff) states that the body should be given a bath and should be worshipped with flowers ; and then it should be consigned to flames. Never should the body be set aflame without clothes (Ib.50) *nagnadehaṁ dahen naiva*). A person who is an *āhitāgni* ("one who has kept the three fires all his life") should be set to flames with the three fires. The body of one who is not an *āhitāgni* may be burned with one fire only, and by an ordinary fire, saying "From him were you born ; may he be born from you" (Ib.52)[9]. A son should give the fire at the mouth of the dead (with the proper *mantra*) for his journey to the heavenly world (Ib.53).[10] (After purification on the 11th day) on the thirteenth day a brāhmaṇa should be invited and fed as the 'deceased' person ; he is to be addressed as follows—"O you have gone to the heavenly region determined to you by Death ; you, who have now taken the form of air, take shelter in this brāhmaṇā" (*Varāha P.*188.10ff).[11] The brāhmaṇa is to be given the invitation on the previous day (i.e. 12th) ; the next morning, at the sun-rise, the brāhmaṇa should be made to perform the ritual shave (Ib. 16, *śmaśraū-karma*) ; he should be given bath and unguents so that (through him) the dead be satisfied. He should, then, be fed. The rites are said to be performed at the bank of a river, a tank, at the

cremation ground, or in the shade of a tree on the bank of a river. At the end a cow should be donated to the brāhmaṇa, placing her tail in his hand ; water mixed with black sesame and placed in the vessel made from the *udumbara* tree should be sprinkled on the tail with the recitation of the *mantras* praising the cow. After that the dead should be given leave ; the remains of the food should be given to the crows (Ib.68-71).[12]

In the context of the funeral rites, the *Garuḍa P.* (Ib.106.1ff) mentions some more particulars. Among the things to be touched after coming home at the end of the funeral rite are the cow-dung, white mustard and fire (Ib.7-8). In the case of an *āhitāgni* who dies on the way we have the following particulars. After cremation on the way, at the village of his residence the body should be re-structured with the help of the sacred grass (Ib.107.31ff). 600 faggots of the *palāśa* tree are to be used in this case. They are to be spread on the skin of the black antelope. The *Śamī* (the slab of the *Śamī* tree used for producing fire by friction)[13] should be placed on the penis ; and the *araṇī* (or the upper rod) should be placed on the testicles. The (movable) altar (*Kuṇḍa*) be placed on the right hand, and the ladle (called *upa-bhṛt*) be placed in the left hand. To his side is to be placed the mortar (*ulūkhala*) and at the back the pestle. On the chest should be placed the pounding stone (*dṛṣad*) ; and in the mouth should be placed rice, clarified butter and sesame. At the ear should be placed the sprinkler (*prokṣaṇī*), and on the eyes the plate for the clarified butter. On the two ears, two eyes, mouth and the nostrils should be placed chips (or pieces) of gold. The offering of clarified butter is to be placed with "may he ascend to the heavenly world ; hail" (*Garuḍa P.*I.99.107.21-35).[14]

According to the *Brahmavaivarta P.* (Gaṇapatikhaṇḍa 28.21-31) the sage Bhṛgu asks Parśu-rāma to perform the funeral rite of his dead father. He asks him to place the body of his father with the head to the south and facing up ; that he should place on it a new sacred thread and cloth;[15] that, *without shedding tears*, he should stand facing the south, should take fire kindled (freshly) from the two *araṇīs* (churning slab and rod) meditate upon all the holy places, place the body on the pyre covering it with cloth ; place upon it sandle-wood, musk and fragrant flowers ; on the eyes, the nose and the ears he should place tiny sticks made of gold ; he should give these golden sticks as the pyre is lit,[16] to

the brahmaṇas along with a copper plate filled with sesame, a cow, silver and gold. After that the pyre was lit. It is also mentioned that the funeral rites could be performed by the wife of the dead. According to the *Nārada P.* (7.86ff), the pregnant wife of king Bāhu wanted to commit *satī*, but was persuaded to refrain from it by Aurva near whose hermitage the king had died. She performed her dead husband's funeral rites. It is said that all those who perform the funeral rites of a poor brāhmaṇa, obtain the virtue of performing a horse-sacrifice (Ib.13. 161). The body of the dead could also be thrown straight into the Gaṅgā (*Brahmavai. P.*, Prakṛtikhaṇḍa 10.79). Bones (after cremation) are mentioned to be thrown into holy rivers (*Sk. P.* VII.1.297.31; Cf. Ib.VII.4.4.73 for bones thrown in water at a holy place called Cakra-tirtha).

Various periods of impurity (*āśaucam*) are mentioned according to the *varṇa*. For a Brāhmaṇa the period is 10 days ; for the Kṣatriya it is 12 days ; for a Vaiśya it is 15 days, and for a Śūdra it is one month (*Brahma P.* 221.147ff; also *Viṣṇu P.* III.13.19). The relatives should offer water in the name of the dead, outside the locality on the first, the fourth, the seventh and the ninth day. The collection of bones should be done on the fourth day (*Brahma P. loc. cit.* 149-150)[17]. All normal activities should be performed only after the collection of bones (151) (also *Kūrma P.*II.23.50ff).

In the case of a child whose teeth had not yet grown, or for the one that died just out of the womb, cremation is prohibited (*Agni P.* 157.40[cd]).

The period of impurity for a person who died due to poison, or at another place, or for one who had renounced the world, also in the case of a boy, is three days. (*Brahma P.*221.152-153). The *Garuḍa P.* (II.24.70) mentions that an image in gold of the deceased should be prepared ; and it should be donated to a brāhmaṇa along with saffron cloth, collyrium and a cot[18]. According to the *Sk. P.* (IV.40.128), there is no period of impurity at birth in the house or death at all for persons who are in a *satra* (a sacrificial session lasting for a definite period from one day to even 12 years), for those who are in the midst of a sacrifice being consecrated, for the *yatis* (*i.e.* those who have taken to the order of *saṃnyāsins*) and the regular *brahmacārins* (for life), and also for the priests officiating at a sacrifice[19] (Cf. also *Kūrma P.* II.23.71). Children

born dead, or pre-born and dead, do not deserve cremation or any mourning period or oblations. Likewise artisans, physicians, servants and maids, kings, king's servants, those who are required to perform purificatory rites, and who are followers of a particular vow, those who are purified for good by *mantras*, those who have established the sacred fire, in the house and propitiate them daily, or a king, and also those whom the brāhmaṇas so desire, do not get contaminated due to death (*Garuḍa P.* II.29.6-8)[20]. Likewise, those who perform the funerals of destitutes and other poor people do not get contaminated (*Ibid.* 18)[21]. In the case of doubt about impurity, the authority of a learned brāhmaṇa is said to be the guide. (For similar information about funeral rites see *Viṣṇu P.* III.13.8ff ; 14.7-20 ; 15.14ff).

*Ritual for the 'self-funeral'* (*ātmaśrāddha*): According to the *Garuḍa P.* (II.17.39ff) one who desires to perform the *ātmaśrāddha* should acquire two gold-pieces. He should prepare therefrom an image (of himself). He should worship to the east the god Śrīdhara, to the south Madhusūdana, to the west Vāmana, to the North Gadādhara, and in the middle he should worship Pitāmaha (Brahmā) and also Śiva (Ib.41-42). Then he should perform the circumambulation and offer to the gods into the fire, curds, clarified butter or milk. Then he should start the ritual for 'self-funeral'. He should perform all *śrāddhas* and release the bull (Ib.45[d], *vṛṣasya utsarjanam*). He should give to thirteen brāhmaṇas umbrellas, pairs of shoes, rings and gems, utensils, seats and other things ; also vessels full of food should be given for the benefit of the 'dead' (he himself). He should give also a bed, and keep aside for being gifted a jar in respect of the 'dead' (47[d] *ghaṭam pretasya nirvapet*) ; finally he should utter in the jar the word "nārāyaṇa" in the place of his own name (Ib.48[ab], *nārāyaṇeti svam nāma samputastham sam uccaret*). According to the *Liṅga P.* (II.45.5-13), the self-funeral (*jīvacchrāddham*) should be performed at the time of impending death (*mṛtakāle*). On an improvised raised altar (*sthaṇḍila*), made of sand, fire should be lit up, oblations are to be offered, starting with offerings of twigs, then boiled rice, then oblations of clarified butter, and ultimately the various principles (symbolically) of one's own body. For such a person, later, a *śrāddha* may be performed or may not be, as he is *jīvan-mukta* (Ib.84). There is no impurity-period for him (Ib.86).

*Ritual of the Manes* : The term 'manes' (*pitṛ*) indicates the next

stage of that of the dead. *Śrādda* : The *śrāddha* includes the offering of balls of cooked rice or balls of the barley-flour (*piṇḍa*). The offering of balls (*piṇḍa-dāna*) to the dead is enjoined to be performed for twelve days starting from the day of the demise ; for that is said to be the sustenance on the path for the soul of the dead (*Matsya P.*18.5)[22]. Hence, it is believed, that the soul is not taken to the 'city of the dead' (*Pretapura*) for twelve days. For these twelve days it goes on viewing his house, sons and wife (Ib.6.)[23]. After the period of impurity (*i.e.* after 12 days including the two subsequent days) a bed is to be given to a brāhmaṇa along with the golden image of man, clothes, fruits etc. (Ib.13). About the *śrāddha* it is said that even if water mixed with sesame be given, it amounts to the *śrāddha* being performed for many thousand years (*Matsya P.* 17.10)[24]. One important ritual in this connection is that known as the *sapiṇḍīkaraṇa*, performed for the dead person. It is prescribed in the *Smṛti* texts, and is mentioned, in the *Matsya P.* (18.18) as follows. There are three vessels termed "vessels for the *pitṛs*" : there is also one vessel for the dead one. The vessels are filled with scented water, flowers and whole grains and also with sesame. Now after consecration, the water from the 'vessel of the dead' (*preta-pātra*) is to be poured into the other three vessels (*pitṛ-pātra*). This ritual elevates the 'dead' (*preta*) to the status of the 'manes' (*pitṛ*). The three vessels have significance in the fact that always three ancestors in degrees are invoked at the ritual, the performer being the fourth. This ritual is technically called *sapiṇḍīkaraṇa* (see also *Mārk P.*30.2ff ; also *Agni P.*157.25ff) ; and a ritual for the single 'dead', prior to the Sapiṇḍīkaraṇa is called *ekoddiṣṭa*, as it centres round only one person. Out of the balls (*piṇḍas*) for the three manes the middle ball is enjoined to be eaten by the performer's wife (indicating that the grand-father of the performer may be re-born) ; the others may be given to the cow, a she-goat, to a brāhmaṇa ; or they may also be thrown into water (*Matsya P.* 16.53ff).

Among the other types of *śrāddha* are mentioned *nitya* (usual) *naimittika* (occasional), *parva* (called also *pārvaṇa*) *i.e.* to be performed on the joints of times (*parvan*-"joint"), such as the 8th, the *amāvāsyā* etc., and *abhyudaya* ("glory") ; the offerings to be made at the *śrāddha* are as follows—the first is made to Agni ('*Kavyavāha*', the next is to Soma '*pitṛmat*' (="endowed with the *manes*"), and the last to Yama, '*preta-pati*' ("the lord of the dead"). The remaining food is to be

gifted to brāhmaṇas in suitable utensils (*Mārk. P.* 31.46-47). Among the *Kāmya* type of *śrāddha* (*i.e.* "performed with a particular desire"), are mentioned those that are to be performed on fixed days in the particular period of fifteen days (called the *pitṛpakṣa, i.e.* Bhādrapada dark half); on the 1st day of this period by a person who desires a beautiful wife; on the 2nd — a beautiful virtuous daughter; 3rd speedy horses; 4th—cattle, gold etc.; 5th—obedient sons; 6th—*śrāddha* when he reaches heaven after death; 7th—fruit in agriculture in Autumn and in the spring season; 8th—coins and other wealth; 9th—lack of disease, union with beloved persons; 10th—success; 11th—wealth, grain etc.; 12th—sons, cattle etc.; 13th—salvation along with his ancestors; 14th—*ekoddiṣṭa śrāddha* if he dies accidentally; 15th (*i.e.* amāvāsyā)—All desires fulfilled (*Sk. P.* VI.219.2ff; also *Kūrma P.* II.26.6ff).

About the actual ritual details some important material obtains. The utensils to be used at a *śrāddha* are ordained to be made from gold, or silver; the best person to be invited is the daughter's son; the best grains are sesame—especially black-and *Kutapa* (a word having various meanings. Here it indicates a special part of the day). This is called the *tridaṇḍī-yoga* (*Brahmāṇḍa P.* II.3.11.5). It is said that to the south-east an altar is to be prepared. It should be of the measure of an *aratnī* (cubit) and be square, there should be three hollow pits (*gartāḥ*), and there should be three staffs (*daṇḍāḥ*) prepared from the *Khadira* tree. The pits should be of the size of a *vitastā*, while the staffs should be as long as the *aratnī*. The pits should be decorated with silver chips; and should be purified with milk or clarified butter. The pits should be made on the new-moon-day (the three pits represent, probably, the three ancestors in succeeding order, starting from the father, or the last dead) (*Ibid*, 7ff-11). Offerings for the manes are enjoined to be made in a clear, well ablaze fire having no smoke. It is said that one who offers in a fire that is not well ablaze becomes blind (Ib.97-100). The release of a bull is enjoined at a *śrāddha* (Ib.II.3.17; see under "Bull").

About the food to be served at a *śrāddha* there are conflicting views. A general view is that the manes get satisfied even with vegetables and roots (*Sk. P.* VII.3.35.6 *śāka-mūlādibhiḥ*). But there is an important taboo, that except at a *śrāddha* or at a sacrifice, one should not eat flesh (*Sk. P.* VI. 49.19). At another place in the *Sk. P.* (II.9.22.45) it is said that at a *śrāddha* none should offer nor partake of flesh.

It is also said that the manes get satisfaction with food meant for the *munis* (mendicants), or with milk and ghee[25]. The *Agni P.*, however, records both types of food *viz.* flesh and also *muni-annam.* For one year every month the *śrāddha* should be performed with food fit for oblations (*i.e.* milk, clarified butter, rice etc.) ; the yearly *śrāddha* should be with *Pāyasa* (preparation of milk and rice). Further it says that fish, flesh of the deer, of birds, and of other beasts is also to be given, whereby the manes get satisfaction for different periods (*Agni P.* 163.29-33 ; for more particulars see also Ib.117.5-44). The flesh particularly of a rhinoceros is appreciated at *śrāddha*; also enjoined is the flesh of a goat, or aquatic creatures. The flesh of a goat or of aquatic creatures is said to give satisfaction to the dead for eleven months ; that of a boar ten months etc. (*Sk. P.* VI.221.25ff; 26[ab] *tadabhāve varāhasya daśamāsa-pratuṣṭidam*). Likewise flesh of other beasts is also enjoined, as being sustaining for specific periods, such as that of a porcupine, the *tittira* bird, the hare, the bird *Kapiñjala* etc. (Ib 27-30). The general food is to be prepared from corn or flesh. From corn-food such as from barley, wheat, gram etc. and from vegetables the satisfaction of the manes is for one month ; from that of fish and flesh two months ; from that of a deer three months ; from that of a hare and such other beasts four months ; five months from bird-flesh ; six months from mutton etc. depending upon the size of the beast (*Brahma P.* 220.23-29 ; *Kūrma P.* II.20.37-44 ; *Mārk P.* 32.2-10). The *Sk. P.* (VI.206) mentions a custom. According to it at the meals, round the plates (may be of silver, gold or even made of leaves), a line of ashes is enjoined to be drawn. It is said there, that if food is served without drawing such a line of ashes, it goes to the demons called Kūṣmāṇḍas (Ib.109-110). Accordingly, round the plates meant for the brāhmaṇas who impersonate the deceased a line of ashes is to be drawn.[26] The custom is even to-day prevalent in the Karṇāṭaka province of India. But this practice is forbidden among the Nāgara brāhmaṇas of Saurashtra (Ib.118). Usually brāhmaṇas are enjoined to impersonate at such rituals. But if a suitable brāhmaṇa is not found, the offerings, or the meals, are offered to cows (*Varāha P.* 189.46).[27] The cow figures prominently in certain rituals associated with the manes. At the death of a person, the near relative is to take the tail of a cow and place it in the hand of a brāhmaṇa. In the vessel made from the *udumbara* tree water mixed with black sesame seeds should be

kept ready. With the chanting of the *mantras* praising *surabhi* (the divine cow), the tail of the cow is to be dipped into sesame-water and with it the water should be sprinkled over the dead. After this ritual the corpse should be released to be taken to the cremation-ground, and the brāhmaṇas should be satisfied with various gifts (*Varāha P.* 188.68ff).[28] In this context a cow called Vaitaraṇī is mentioned by the *Garuḍa P.* (II.35.25ff ). The name comes from the belief that she helps the dead cross the terrible river that marks the region of Yama. This cow is to be donated to a brāhmaṇa, alongwith a golden image of the god of death—Yama, and a boat made of sugar-cane, after first going round these. The performer of this rite is required to catch the tail of the cow to be donated and go after the brāhmana, who walks in front, with the words—"O Cow, wait (for the dead) at the terrible gate of Yama, to lead (him)." This way the cow is led to the brāhmaṇa's house[29] (also see under "Rivers"—Vaitaraṇī).

About the best time for the performance of the general ritual of the manes (=*śrāddha*) we get certain details. According to the *Sk. P.* (II.2.34.20ff) the constellation called Maghā is auspicious for this purpose[30] ; the fifth *tithi* (*pañcamī*) in the dark half of the month Āṣāḍha is ordained as important. Or, any other fifth *tithi* is important. If, however, the fifth *tithi* comes on the same day as of the Maghā constellation, it is believed to be a very important conjunction. The time called *Kutapa* is also mentioned as important and the latter part of the day when the sun gets mild is mentioned as very proper[31]. In the month of Nabhasya (Śrāvaṇa), especially in the dark half on the fourteenth a *piṇḍa* (ball of rice) is ordained to be offered to the manes, by the noon; by doing this a person is said to get release from the cycle of life and death (*Vām. P.* Sarom.15.6)[32]. The Mahālayā-*śrāddha* is to be performed on each day of the dark half of the Bhādrapada (*Sk. P.* III.1.36.39, where the rewards for performing and the punishment for not performing the *śrāddha* at this time are also given ; see also Ib.VII. 1.205.7ff). It is said that one who does not perform a *śrāddha* when the sun is in the Kanyā constellation, gets the food devoured by demons in the form of fever[33]. The following occasions are said to be specially important round the year (*Sk. P.* V.3.51.4-9) :—the bright ninth of Āśvayuja (*i.e.* Āśvina month), the twelfth of Kārttika, the third of Caitra and of Bhādrapada, the tenth of Āṣāḍha, the seventh of Māgha[34], the dark eighth of Śrāvaṇa, the full-moon-day of Āṣāḍha, the New-

moon-day of Phālguna, the eleventh (dark or white ?) of the Pauṣa, and the fifth of Kārttika, Phālguna, Caitra and Jyeṣṭha months, also the third of Kārttika, Māgha and Vaiśākha, the full-moon-day of Caitra and Jyeṣṭha. These are important times, and it is said that a gift given on these occasions lasts for ever—it never diminishes (Ib.9[d] *dattam eṣu-akṣayyam smṛtam*)[35].

*Śrāddha* for general weal is enjoined to be performed on various dates and conjunction of time—at the change of the solar course (*ayane*), *Viṣuva* (that comes somewhere in the month of March), at an eclipse, when there is trouble from the planets or constellations, on seeing a bad dream, at the advent of new corn and on the New-moon-day (*Varāha P.* 13.33ff). Among the constellations, for *śrāddha*, are mentioned *Ārdrā, Viśākhā, Puṣya, Punarvasu* and *Aja-ekapād* (*Ibid.*). It is suggested that one should give to a brāhmaṇa water mixed with sesame on the third of Vaiśākha, the ninth of Kārttika, on all days in the dark half of Nabhasya, and on the thirteenth and the fifteenth of Māgha (Ib). The persons to be invited on a *śrāddha* day include the priest (*ṛtvij*), sister's son, daughter's son, father-in-law, son-in-law, maternal uncle, one's own student, a relation, or any brāhmaṇa who observes penance (Ib. Ch. 14; the point to be noted is that the person must be of a different *gotra*). (For similar period *Brahma P.* 220-54ff; *Kūrma P.* II.20.3ff).The various priests are to face fixed directions while taking food. The priests that are to impersonate gods are to face the east, while those who represent the father and the grand-father should face the north (*Varāha P.*14.11 ; also *Garuḍa P.* (I.210.6ff). All rituals for the manes are to be performed by the left (*apasavyena*). Any other guest who comes at the time of the *śrāddha* is to be worshipped and satisfied ; for it is said that the *yogīs* wander at all places in various forms, with an intention to do good to mankind. At a *śrāddha* if an *atithi* (guest) is not attended to properly, harm to the rite is the result[36] (*Varāha P.* 14.11-19 ; also *Brahma P.* 220.109-111). The Purāṇa further says that after feeding the brāhmaṇas, the food should be scattered on the ground, and with the help of water, balls should be prepared thereof. On the sacred grass, with the ends pointed to the south, first a ball be placed near the remains from the plate for the father, worshipping it with flowers, incense etc. The second, likewise should be given to the father's father, and the third to his father. On the roots of the sacred grass the sticking of the food from the hand be collected (*Varāha P.*

14.33-36). The purpose of the scraping (*lepa*) is that it is offered to the dead beyond the grandfather's father (Cf. *Brahma P.* 220.82[cd] *pituryaḥ pra pitāmahaḥ*). Father, his father and the latter's father have association with the *piṇḍa* ; and those who are associated with the *lepa* are three beyond these three (Ib.84-85).[37] The performer of the ritual is the seventh. Thus the connection of the *piṇḍa* is for seven persons (males).

Among the brāhmaṇas to be invited at the *śrāddha* are mentioned, among other relatives and others, noted above, such as the priest at the sacrifice etc. and also the *maṇḍala-brāhmaṇa,* who is a person who is well versed in the exposition of the *purāṇas* (Ib.103)[38]. Out of the three *piṇḍas,* mentioned above, one (the first) should be offered into the fire, if one desires enjoyments in life, the second one, which is the middle one, should be offered to the wife (by the performer) with a desire for progeny (Ib.149)[39] ; and for the gain of excellent lustre the last *piṇḍa* (not the middle one) is to be given to the cows ; and for fame and wisdom in water, and for the gain of long life, the *piṇḍa* is offered to the crows ; the *piṇḍa* may be given to the cocks if one desires "company of boys" ( ? *Kumāraśālā* ; 151)[40].

In the context of the *atithis* (guests) at the *śrāddha* mention is made above that the *yogins* are to the fed ; because the manes get sustenance through them, and are called by the term *Yogādhāra* (*Brahma P.*220.111[a], *yogādhārā hi pitaraḥ*; Cf. *Varāha P.* 14.49, *somādhāraḥ pitṛgaṇaḥ, yogādhārastu candramāḥ*).

There is a special mention of *śrāddha* for certain persons. A person, whose father or two others in the same degree have met death when young, or were killed by sharp weapons, should perform the *śrāddha* on the fourteenth (dark), otherwise on the New-moon-day (*Brahma P.* 220.20-21). It is also said that on such an occasion if a fair-complexioned girl is married (given in marriage) to the priest, or if a "*nīla*"-bull is released (see under "Bull"), the performer gains heaven (Ib.33)[41]. Some Purāṇa texts mention various fruits that one gets by performing *śrāddha* on various constellations and dates (Cf. *Brahma P.* 220.15-20; 34-41).

Persons who are not to be invited for partaking meals at a *śrāddha* include a person having skin-disease, having bad nails, one having leprosy or *Kuṣṭha*, having black teeth, an impotent one, a non-believer, a thief, a wine-drinker, one who is attached to a low-born woman, one

who sells Soma, one who is an astronomer (astrologer? *nakṣatra-darśaka*), one having a squint, a diseased one, a person who has committed adultery while he was a *Brahmacārin* (*avakīrṇin*), one who worships an idol or keeps a temple for livelihood (*devala*), one who has discarded his wife, one who has violated the *gotra* (*gotra-bhid*, probably marrying one from his own *gotra*), one who is issueless, one who gave a wrong witness (*Kūṭasākṣin*), an actor (*raṅgajīvaka*), one who censures the Vedas (*Veda-nindaka*), one who has betrayed a friend and one who violates a good deed (Kṛtahā) (*Kūrma P.* II. 21.37ff).

The *sapiṇḍīkaraṇa śrāddha* has been already noted above. Its motive is the mixing of the fresh dead with the earlier three ancestors. The *Garuḍa P.* (II.16.8ff) has some details regarding it. According to it this rirual has to be performed after one year (or before one year is over). It further says that this could be done even after three *pakṣas* (a month and a half) or after six months. In the event of the householder's death, as long as the *sapiṇḍana* is not performed, no marriage could take place in the house, nor would a mendicant accept the alms from such a house (Ib.11).[42] If a son dies before the father, then for the former there is no *sapiṇḍanam*. Likewise, there is no *sapiṇḍanam* for women, if the mother-in-law is alive (Ib.34).[43] For a woman who entered fire on the fourth day (after the death of her husband), the funeral rites should be performed, along with the "release of the bull", on the day of her husband. If both entered fire (*i.e.* the woman in the pyre of her husband), and are issueless, there is no separate *śrāddha* for the woman; her *piṇḍa* is the same as that of her husband. If the husband and the wife die simultaneously and are placed on the same pyre, separate *piṇḍas* should be offered, but the food should be cooked in one (Ib.38-43).[44]

*Unnatural Death:* In the case of unnatural death, such as by being bitten by a serpent (see also under "Holy places"—'Nāgatīrtha'), or through a beast, or falling from a height, or drowning, due to lightning or such diseases as leprosy, the funeral rites are not performed. But for such cases a ritual called *nārāyaṇa-bali* is prescribed; and this has to be performed at the bank of the Gaṅgā, the Yamunā, in the Naimiṣa-forest, at Puṣkara, in a cow-stall, in the house itself or in a temple or in front of the idol of Kṛṣṇa (*Garuḍa P.* II.33.3ff). In such cases the performer should remember the dead as Viṣṇu (Ib.16). Then he should

perform the *ekoddiṣṭa* etc. The details are as follows: The performer should get the idols of the gods installed. The idol of Viṣṇu should be made of gold, that of Śiva should be in bronze, that of Brahmā should be made of silver, that of Yama should be in iron. The image of the dead should be made of lead (*sīsaka*) or with sacred grass. All these idols (or images) are, then, to be placed in jars in whice five diamonds are placed earlier. Then he should perform five *śrāddhas* (Ib.32ff). In the same context the Purāṇa says that after the *śrāddha* ritual, a 'name-sake' bone-collection ritual is to be accomplished. For this, a figure is to be arranged with the help of many herbs, and with the stems *palāśa*, duly divided, so as to make the whole arrangement look like a human being. With the skin of the black antelope the whole is to be wrapped; the sticks in it should be 360 (Ib.44-45).[45] For preparing this 'body' the following objects are to be substituted for the various parts of the figure (Ib.49-62):—

| *Place* | *Object* | *Place* | *Object* |
|---|---|---|---|
| head | coconut | palate | a pearl called *tāra* |
| mouth | five gems | tongue | plantain-fruit |
| entrails | sand | nose | saffron (*vāhlīka*) |
| marrow | dust | urine | cow-urine |
| *dhātu* (semen) | sulphur, *gandhaka* (*haritāla*, *manaḥśīlā* | flesh | barley-flour |
| blood | honey | hair | *jaṭājūṭa* (false hair) |
| skin | deer-skin | semen (*retas*) | mercury |
| excreta | brass | *sandhi* (joint) | *tilakalka* (sesame waste) |
| ear | palm-leaf | soul | *guñjā* |
| nostrils | a lotus (*śatapatra*) | navel-circle | lotus (*Kamala*) |
| testicles | brinjal (*Vṛntāka*) | penis | *gṛñjana* |
| navel-pit | clarified butter | *Kaupīna* (inner strip to cover privates) | tin |
| breasts | pearls | scalp | saffron-paste |

According to the *Brahmāṇḍa P.* (II.3.54.42$^{cd}$) for those who died due to punishment from a brāhmaṇa, no *śrāddha* is to be performed.[46] It

is ordained that a person who commits suicide, by entering fire or falling from a cliff or taking poison, does not deserve *śrāddha*; but if he dies due to the mistake of taking poison etc. he deserves *śrāddha* (*Kūrma P.* II.23.73-74). It is said that if an *ekoddiṣṭa-śrāddha* (*i.e.* in respect of the only one that died) is given to the person, the other manes *i.e. pitāmaha* (grand-father of the performer, *i.e.* the son of the dead) etc. do not accept it; and if offered to them, it goes to the demons (*Sk. P.* VI. 222.26; see also further).

There appears to be restriction on persons (brāhmaṇas) to take food at the funeral rites of a person who died an unnatural death (by causes noted above). The *Sk. P.* (VI. 31.96ff) tells of an occasion when the relations of a brāhmaṇa who desired to take meals at such a ritual, told him thus—"It is not good for you to take meals at such a censured *śrāddha*; if you take food at such a *śrāddha*, we shall leave you; and so would other brāhmaṇas".

The following persons are said to spoil the *śrāddha* by their sight:— The naked, (or the naked mendicants), a person who is not a full male (*a-pumān*), a cock, a pig, a dog and the magic-mongers. The protection from such 'evil eye' is done with the gifts given concealed, and sesame is to be scattered on the ground. The *Varāha P.* states (190.16ff) that at the *śrāddha* performed at a holy place a medicant (not a *nagnaka*) or a person who has resorted to the life of the forest-dweller (*Vānaprastha*) should be fed.[47] The following beasts and persons should not see the food at the *śrāddha*—a dog, a cock, a pig, brahmanas who have lost the right to sit with other brāhmaṇas, those who are artisans (*Karmakarāḥ*) and those who eat anything. Likewise, among others, a eunuch, a *citrakāra*, dancer, one who has a squint in his eye, an actor, one who sells the *Vedas* (recites for remuneration) should not be fed. The expiation for such person is as follows—he should offer clarified butter on the fire and look at the sun. An interesting account is narrated in this connection. According to it, Medhātithi, the king of Avantī, performed the *śrāddha* for his ancestors. Among the brāhmaṇas he fed, was also one who was a *golaka*.[48] The result was that his ancestors did not reach heaven, but remained dangling in a pit in a forest. Later when the king saw them, he performed a pure *śrāddha*; and the ancestors went to heaven.

It is said that at least one brāhmaṇa should be invited at a *śrāddha*; and it is said that a person who takes food at a place where none is invited, becomes a crow in his next birth (*Kūrma P.* II.22.33). It is also said that at a *śrāddha* at a holy place brāhmaṇas should not be put away from the feast. Even a deformed brāhmaṇa may be invited (*Sk. P.* VII.1.106.14-17).

Tales obtain in which certain places are mentioned as special for performing *śrāddha*. One such place on the Narmadā is extolled in this context, the place being Śūlabheda (*Sk. P.* V. 3.53.8ff). In an interesting account, a *śūdra* servant carried the ashes (*asthīni*) of his master (a *Vaṇij*) to the holy place, which shows that even a *śūdra* could perform *śrāddha* for a higher-caste person (see also under "Manes").

1. *Varāha P.* 187.98-100

नष्टसंज्ञं समुद्दिश्य ज्ञात्वा मृत्युवशं गतम् ।
महावनस्पतिं गत्वा गंधांश्च विविधानपि ।।

घृततैलसमायुक्तं कृत्वा वै देहशोधनम् ।
तेजोऽव्ययकरञ्चास्य तत्सर्वं परिकल्प्य च ।।

दक्षिणायां शिरः कृत्वा सलिले तन्निधाप्य च ।
तीर्थाद्यावाहनङ्कृत्वा स्नापनं तस्य कारयेत् ।।

2. *Garuḍa P.* II. 25.43

शून्यं शवं न मुच्येत संस्पर्शाद् दुर्गतिर्भवेत् ।

Ib. 44

ग्राममध्ये स्थिते प्रेते ह्यन्नं भुङ्क्ते यदिच्छया ।
तदन्नं मांसवज्ज्ञेयं तोयं च रुधिरोपमम् ।।

3. Ib. 45

तांबूलं दंतकाष्ठं च भोजनं ऋतुसेवनम् ।
ग्राममध्ये स्थिते प्रेते वर्जयेत् पिण्डपातनम् ।।

4. Ib. 23

शवस्य तु समीपे च क्षिप्यन्ते पुत्तलास्ततः ।
दर्भमयाश्च चत्वार ऋक्षमंत्राभिपूजिताः ।।

Ib. 24

ततो दाहश्च कर्तव्यः तैश्च पुत्तलिकैः सह ॥

5. Ib. 49[cd]

ततो दाहः प्रकर्तव्यः पुत्रेण किल निश्चितम् ॥

Ib. 50

रोदितव्यं ततो गाढमेवं तस्य सुखं भवेत् ।

6. Ib. 55

निधाय वरुणं देवमन्तर्द्धाय स्ववेश्मनि ।
भक्षयेन्निम्बपत्राणि घृतं प्राश्य गृहं व्रजेत् ॥

7. Ib. 61[cd]

पुत्रेण हि क्रिया कार्या भार्यया तदभावतः ।

8. *Garuḍa P.* II. 20.13

तिलं लोहं हिरण्यं च कार्पासं लवणं तथा ।
सप्तधान्यं क्षितिर्गावः एकैकं पावनं स्मृतम् ॥

9. *Agui P*, 158.52

अस्मात्त्वमभिजातोऽसि त्वदयं जायतां पुनः ।

10. Ib. 53

असौ स्वर्गाय लोकाय मुखाग्नि प्रददेत् सुतः ।

11. *Varāha P.* 188.12

गतोऽसि दिव्यलोके त्वं कृतान्तविहितेन च ।
मनसा वायुभूतस्त्वं विप्रमेनं समाश्रय ॥

12. *Varāha P.* 188.68[cd]

गवां लांगूलमुद्धृत्य दद्याद्ब्राह्मणहस्तके ।

Ib. 69

पात्रेणोदुम्बरस्थेन कृत्वा कृष्णतिलोदकम् ।
उदाहरेत्तु मन्त्रान्वै सौरभेयान् द्विजातयः ॥

Ib, 71[cd]

निवापमन्नमशुचि दद्याद्वायसतर्पणम् ॥

13. In the Vedic ritual fire is produced from the two wooden apparatuses called *araṇīs*. The lower one is made of the *śamī* tree and the upper one-a rod-from the Aśvattha-the *Religioca India*.

14. The same details are seen in the Vedic rite of funeral for an *āhitāgni*. See R.N. Dandekar and C.G. Kashikar, *Śrautakośa*, Poona, II, 1962, P. 1046ff.

15. *Brahmavai P. Gaṇapati kh.* 28.21[cd]

उत्तानं कुरु तातं च दक्षिणाशिरसं भृगो ।

Ib. 22

वस्त्रं यज्ञोपवीतं च नूतनं परिधापय ।

16. Ib. 30

कर्णाक्षिनासिकास्ये त्वं शलाकां च हिरण्मयीम् ।
कृत्वा निर्मन्थनं तात विप्रेभ्यो देहि सादरम् ॥

Ib. 31

सलिलं ताम्रपत्रं च धेनुं च रजतं तथा ।
सदक्षिणं सुवर्णं च दत्त्वाग्निं देह्यकातरः ॥

17. *Brahma P.* 221.149.[cd]

प्रेताय सलिलं देयं बहिर्गत्वा तु गोत्रकैः ।

Ib. 150

प्रथमेऽहनि चतुर्थे च सप्तमे नवमे तथा ।
तस्यास्थिसंचयः कार्यः चतुर्थेऽहनि गोत्रकैः ॥

18. *Garuḍa P.* II. 24.70

प्रेतस्य प्रतिमां हैमीं कुंकमं चैवमञ्जनम् ।
वस्त्रभूषां तथा शय्याम्एवं कृत्वा च दापयेत् ॥

19. *Sk. P.* IV. 40.128

सत्रिणां दीक्षितानां च यतीनां ब्रह्मचारिणाम् ।
एतेषां सूतकं नास्ति ऋत्विजां कर्म कुर्वणाम् ॥

20. *Garuḍa P.* II. 29.7

कारवः शिल्पनो वैद्याः दासीदासास्तथैव च ।
राजानो राजभृत्याश्च सद्यः शौचानुकारिणः ॥

Ib. 8

सव्रती मंत्रपूतश्च आहिताग्निर्नृपस्तथा ।
एतेषां सूतकं नास्ति यस्येच्छन्ति ब्राह्मणाः ॥

21. Ib. 18

अनाथप्रेतसंस्कारं ये कुर्वन्ति नरोत्तमाः ।
न तेषामशुभं किंचित्..........॥

22. *Matsya P.* 18.5

प्रेताय पिण्डदानं तु द्वादशाहं समाचरेत् ।
पाथेयं तस्य तत्प्रोक्तं यतः प्रीतिकरं महत् ॥

23. Ib. 6

गृहं पुत्रं कलत्रं च द्वादशाहं प्रपश्यति ।

24. *Matsya P.* 17.10

पानीयमप्यत्र तिलैर्विमिश्रं दद्यात् पितृभ्य :
प्रयतो मनुष्य : ।

श्राद्धं कृतं तेन समाः सहस्रं रहस्यमेतत्
पितरो वदन्ति ।

25. *Sk. P.* II. 9.22.48

न श्राद्धे क्वापि मांसं तु दद्यान्नाद्याच्च मानवः ।
मुन्यन्नै : क्षीरसर्पिर्भ्यां तृप्यन्ति पितरो भृशम् ॥

26. *Sk. P.* VI. 206.109

श्राद्धकाले तु विप्राणां भोज्यपात्रेषु कृत्स्नशः ।
भस्मरेखां प्रदास्यन्ति...................॥

Ib. 110

भस्मरेखां विना यच्च किंचिच्छ्राद्धं भविष्यति ।
एतेभ्यश्चैव तद्दत्तं मया तुष्टेन साम्प्रतम् ॥
एतेभ्य :— i.e. to the demons

cf. *Varāha P.* 190.112[cd]

27. *Varāha P.* 189.46

दैवे कर्मणि पित्र्ये च ब्राह्मणो नैव लभ्यते ।
संकल्पयित्वा-अन्नन्तु गोभ्यो देयं यथाविधि ॥

28. *Varāha P.* 188.68[cd]

गवां लांगूलमुद्धृत्य दद्यात् ब्राह्मणहस्तके ।

Ib. 69

पात्रेणोदुम्बरस्थेन कृत्वा कृष्णतिलोदकम् ।
उदाहरेत्तु मन्त्रान्वै सौरभेयान् द्विजातयः ।।

Ib. 70

मंत्रपूत्रं तदा तोयं सर्वपापप्रणाशनम् ।
उद्धृत्य तच्च लांगूलं तोयेनाभ्युक्ष्य वै ततः ।।

Ib. 71

पश्चात्प्रेतं विसर्ज्यैवं दद्याद् दानं द्विजातये ।
निवापमन्नमशुचि दद्याद् वायसतर्पणम् ।।

29. *Garuḍa P.* II. 35.33

धर्मराजं च सर्वेशं वैतरणाख्यकां तु गाम् ।
सर्वं प्रदक्षिणीकृत्य ब्राह्मणाय निवेदयेत् ।।

Ib. 34

पुच्छं संगृह्य धेनोश्च-अग्रे कृत्वा तु वै द्विजम् ।
धेनुके त्वं प्रतीक्षस्व यमद्वारे महाभये ।।

Ib. 35

उत्तारणार्थं देवेशि वैतरण्यै नमो नमः ।
अनुव्रजेद् द्विजं यान्तं सर्वं तस्य गृहं नयेत् ।।

30. *Sk. P.* II. 2.34.20[ab]

मघा वै पितृनक्षत्रं पितृणां प्रीतिदं परम् ।

31. *Sk. P.* II. 2,34.21

पञ्चमी तिथिः श्रेष्ठा श्राद्धेऽभ्युदयकारिणी ।
उभयोर्यदि संयोगो महापुण्यतमा तिथिः ।

Ib. 24[cd]

प्रशस्यः कुतपः काले मन्दीभूतदिवाकरः ।

Ib. 28

आषाढस्य सिते पक्षे पञ्चमी पितृदैवतम् ॥

32. *Vāmana P.* Sarom. 15.6

नभस्ये मासि संप्राप्ते कृष्णपक्षे विशेषतः ।
चतुर्दश्यां तु मध्यान्हे पिण्डदो मुक्तिमाप्नुयात् ॥

33. The conjunction is called Mahālayā, also when the sun is in the Hasta Canstellation, *Sk. P.* V. 1.59.14,

कन्यास्थे च दिवानाथे हस्तनक्षत्रसंयुते ।
महालयेति तत्प्रोक्तं पितृणां दत्तमक्षयम् ॥

34. It is not clear if these be of the bright half or the dark, but from the earlier reference they appear to be of the bright half.

35. These occasions are good for gifts; but not restricted to the ritual of the manes only.

36. *Varāha P.* 13.18

योगिनो विविधै रूपै : नराणामुपकारिणः ।
भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः ॥

Ib. 19

तस्मादभ्यर्चयेत्प्राप्तं श्राद्धकालेऽतिथिं बुधः ।
श्राद्धक्रियाफलं हन्ति द्विजेन्द्र-अपूजितोऽतिथिः ॥

37. *Brahma P.* 220.84[cd]
पिता पितामहश्चैव तथैव प्रपितामहः ।

Ib. 85
पिण्डसंबंधिनो ह्येते विज्ञेयाः पुरुषास्त्रयः ।
लेपसंबंधिनश्चान्ये पितामहपितामहात् ॥

Ib. 86

प्रभृत्युक्तास्त्रयं तेषां यजमानश्च सप्तमः ।
इत्येष मुनिभिः प्रोक्तः संबंधः साप्तपौरुषः ॥

38. *Brahma P.* 220.103[cd]
मण्डलब्राह्मणो यस्तु पुराणार्थविशारदः ।

39. *Brahma P.* 220.149

पिण्डमग्नौ सदा दद्यात् भोगार्थी सततं नरः ।
पत्न्यै दद्यात् प्रजार्थी च मध्यमं मन्त्रपूर्वकम् ।।

cf. Ibid 219.71ff., esp. 89-90, where we have Viṣṇu, in the form of the boar giving the middle *piṇḍa* to Mahī=Earth.

40. Ib. 150

उत्तमां द्युतिमन्विच्छन् पिण्डं गोषु प्रयच्छति ।
प्रज्ञां चैव यशः कीर्तिमप्सु चैव निवेदयेत् ।।

Ib. 151

प्रार्थयन् दीर्घमायुश्च वायसेभ्यः प्रयच्छति ।
कुमारशालामन्विच्छन् कुक्कुटेभ्यः प्रयच्छति ।।

41. *Brahma P.* 220.33

गौरीं वाप्युद्वहेत् कन्यां नीलं वा वृषमुत्सृजेत् ।।

42. *Garuḍa P.* II, 16.11

विवाहं नैव कुर्वीत मृते च गृहमेधिनि ।
भिक्षुर्भिक्षां न गृह्णाति यावन्नकुर्यात्सपिण्डनम् ।।

43. Ib. 34

जीवमाने च पितरि न हि पुत्रे सपिण्डता ।
स्त्रीणां सपिण्डनं नास्ति भर्तृमातरि जीवति ।।

44. Ibid. 38

हुताशं या समारूढा चतुर्थ ऽह्नि पतिव्रता ।
तस्या भर्तृदिने कार्यं वृषोत्सर्गादिसूतकम् ।।

Ib. 41

अपुत्रौ चेन्मृतौ स्यातामेकचित्यां समेऽह्नि ।
पृथक् श्राद्धं न कुर्वीत सपिण्डं पतिना सह ।।

Ib. 43

एकचित्यां समारूढौ म्रियेते दम्पती यदि ।
एकपाकं प्रकुर्वीत पिण्डान्दद्यात्पृथक् पृथक् ।।

45. Ibid. II. 30.44

पश्चात्पुत्तलकः कार्यः सर्वौषधिसमन्वितः ।
पलाशस्य च वृन्तानां भागं कृत्वा च काश्यप ।।

Ib. 45

कृष्णाजिनं समास्तीर्य कुशैश्च पुरुषाकृतिम् ।
शतत्रयषष्टियुतैर्वृन्तैः प्रोक्तोऽस्थिसंचयः ॥

mark the motif

पुरुष =संवत्सर

360 sticks=360 days

46. *Brahmāṇḍa P.* II. 3.54.42[cd]
ब्रह्मदण्डहतानां तु न हि पिंडोदकक्रिया ।

47. *Varāha P.* 190.16
भिक्षुको देवतीर्थेषु वानप्रस्थो यतिस्तथा ।
एतान्भोजयेत् श्राद्धे देवतीर्थेषु पूजयेत् ॥

var. reading. एतान्नभोज येत् which would mean "one should not feel these".

48. Golaka is a son born of a man from a woman, not his wife, when her husband has died. The other type is Kuṇḍa, born of adultery when the woman's husband is alive Manu Sm. III.174.

# G

*Gandharvas* : The *gandharvas* are famous, like their love-partners the Apsaras, in the Vedic and Purāṇic literature. The Purāṇas refer to them at various places, as voluptuous by nature and given to sexual pleasure. The *Brahmāṇḍa P.* gives in detail the whole genealogy of the Gandharvas (II.3.7.1-12). Among the famous Gandharvas are Citrāṅgada, Citraratha, Citra-sena, Kali, Ūrṇāyu, Ugrasena, Dhṛtarāṣṭra, Nandaka, Hāhā, Hūhū, Nārada, Viśvāvasu and Tumbaru (cf. also *Agni P.* 219.34,35). According to the *Matsya P.* (125.4ff), various Gandharvas stay in the sun during various months of the year. Gāyata and Ambara stay in the sun during the months Madhu and Mādhava (spring); Hāhā and Hūhū stay in the months Śuci and Śukra (Grīṣma, Summer); Viśvāvasu and Suṣeṇa in Nabhasya and Nabhas; Citraratha and Suruci in Tviṣ and Ūrjas (*i.e.* in a portion of Autumn); Citrasena and Pūrṇāyu in Saha and Sahasya; Dhṛtarāṣṭra and Suvarcas in the winter months. This will show that the *gandharvas* have been believed to have a close association with the year and the sun.

Certain anecdotes about some of the *gandharvas* are recorded. Sundara, the son of Vīrabāhu is stated to have been sporting with his women, all nude, near the holy place on the river Kāverī (*Kavera-jā*), near the temple of Śrīraṅgam (near Tiruchirapally). The sage Vasiṣṭha came there for bath. On seeing him the women tried to cover their bodies; but Sundara stood as he was. So Vasiṣṭha cursed him to be a demon. The curse was to be nullified when he would be killed by the Sudarśana disc of Viṣṇu (*Sk. P.* II.1.24.5ff-20ff). A similar tale is

told about the *gandharva* Durdama, who was enjoying amorous pleasures along with his wives at the mountain Kailāsa. Vasiṣṭha came there for bath. The ladies tried to cover themselves, but the *gandharva* did not. Vasiṣṭha cursed him similarly; and the redemption was also similar, but at Setubandha (*Sk. P.* III. 1.4.6ff).

About the *gandharva*, Tumbaru, it is said that he asked his wife to worship Viṣṇu in the month of Māgha, after bathing early in the morning and cleaning the place with cow-dung, decorating it with *raṅgāvalī* etc. But she did not act accordingly. So he cursed her to be a female frog at Veṅkaṭa-mountain, near Ghoṇa, a holy place. Her curse was nullified after she heard the *ghoṇatīrtha*-laud from the sage Agastya (*Sk. P.* II. 1.26.40-65).

Once a *gandharva* called Kali expressed his love to the nymph Varūthinī; but she rejected him, as she loved a brāhmaṇa. The brāhmaṇa rejected her; hence she was distressed; so Kali approached her in the guise of the brāhmaṇa, and satisfied her on the condition, that she should not see his face while in enjoyment. From their union was born a son named Svarociṣa (*Mārk. P.* 62.15ff). The story of the *gandharva* brothers, Hāhā and Hūhū is that they fought, and cursed each other to be a crocodile and an elephant (*Vāmana P.* 58.64ff). According to another version the elephant lived in the Triveṇī Kṣetra (Prayāga), while the crocodile lived in the river Gaṇḍakī. Actually they were brothers, named Jaya and Vijaya in their previous birth and the sons of Kardama, who was a devotee of Viṣṇu. When the king Marutta invited them at a sacrifice and gave them *dakṣiṇā* they fought for their respective shares. Once the elephant went to the Gaṇḍakī, along with his females. He was seized by the crocodile. The former praised Viṣṇu, who redeemed both (*Varāha P.* 144.116ff).

*Gaṇeśa* : The god Gaṇeśa has various names : Mahāgaṇapati, Ekadanta (having one tusk), etc.; and some of these names indicate how the idols of Gaṇapati were made. He is described also as *dvidanta* ("having two tusks"), *Caturdanta* ("having four tusks"); he has four hands, three eyes (*tryakṣa*), has a lance in his hand; his eyes are reddish; his ears are conic (*śaṅkukarṇa*) (*Sk. P.* VII. 1.38.46-47). He is said to be the *daṇḍanāyaka* (an officer with a staff), has an iron staff

(*āyaska-daṇḍin, Ibid.*). At another place the same Purāṇa gives further details—he is fat (*pīvara*), has matted locks (*jaṭila*), is dwarfish (Vāmana), has a cobra as his sacred thread, holds in his hands an axe and a flag, also a lotus; he is of the hue of *sindūra* (*sindūrābha*) *i.e.* zinc oxide (Ib. III. 2.12.10ff). The *Sk. P.* further speaks of six Vināyakas (which is a synonym) as aspects of Gaṇesa : Ṛddhida ("giver of prosperity"), Siddhida ("giver of accomplishment"), Kāmada ("fulfiller of desires"), Vighnaha ("destroyer of calamity"), *Pramodī* ("joyful"), and Caturthī-vratakapriya ("who likes the persons performing the vow of worship on the 'fourth day' ") (*Sk. P.* V. 1.70.39,40). According to the *Brahmavaivarta P.* (I, Gaṇapatikhaṇḍa, 44.85ff) the names of Gaṇeśa are—(in addition to the others mentioned above) Heramba, Lambodara ("having a protruding belly"), Śūrpakarṇa ("having ears like the winnowing basket"), Gajavaktra ("elephant-faced"), Guhāgraja ("the elder brother of Guha"). Some of the names are thus explained by this text—"the letter *ga* is indicative of knowledge; *ṇa* indicates salvation. Gaṇeśa is the lord (*īśa*) of both these (Ib. 87); likewise it is said that *he* is indicative of misery, while *ramba* is indicative of 'protector' (in the name Heramba)[1] (Ib. 89; other names are similarly explained). The *Agni P.* (71.7-8) gives some of the names mentioned hitherto and says that he is of smoke-colour (Ib. 8 *dhūmravarnaḥ*). At another place the *Agni P.* (50.23-26) describes Gaṇeśa. Accordingly, the idol of Gaṇeśa should be that of a man and have a big belly (Ib. 23[cd] *narākāro bṛhatkukṣiḥ*), with a spacious trunk, of the measure of 36 *aṅgulas*; the mouth should be of seven *kalās*; the neck should be one-and a half *kalā*; the circumference of the neck should be 36 aṅgulas; the private part should be one-and-a half *aṅgula*. He should have a *laḍḍu* and a lotus in the right hand(s), and in the left an axe, along with his own tusk.[2] The *Matsya P.* (259.52-55) has similar description and mentions that there should be Ṛddhi and Buddhi (the female attendants) on either side, and under him a mouse.[3] (More names follow).

*Date of Worship and Vow* : The Purāṇas are usually one in prescribing the 4th of the month as a special day for Gaṇeśa-vow. The *Sk. P.* (VII. 1.38.54) says that one should worship Gaṇeśa, wearing red garment on the (bright) 4th, once, or twice, taking limited meals.[4] At marriages, festivals, and sacrifices, Gaṇeśa is enjoined to be first propitiated (*Sk. P.* III. 2.12.39[ab]).[5] Various images of Gaṇeśa are mentioned in the Prabhāsa region, to

various quarters of Śiva, the "Lord of Caṇḍī" (Caṇḍīśa): Vināyaka having four faces to the north (*Sk. P.* VII. 1.309.3); another one is to the north of Kṣemeśvara, known as Gaṇanātha (Ib. 324.2,3). Yet another one is said to be on the bank of the river Ṛṣitoyā. In his name there is reported a great festival on the 4th for the welfare of the nation (Ib. 325.1-4); yet another one is known as Unnata Vighnarāja (Ib.329.3). Vighnarāja is said to be also at Āśāpura and there is a legend that the moon, suffering from leprosy, was cured at this place (Ib. 341.5ff). All are mentioned to be worshipped on the 4th day (*caturthī*); but in the case of this one, the bright 4th of Bhādrapada is mentioned. Another one named Durgakūṭa-vighneśa, situated to the east of Bhallatīrtha, and to the south of the 'Yoginīcakra',[6] is said to be worshipped with all festivities on the bright 4th of Phālguna. For the whole year there would be no calamities by worshipping on this day (*Sk. P.* VII. 1.349.2,3). The association of students with the worship of Gaṇeśa is also noted. It is said that Vararuci, the grand-son of Yājñavalkya and Kātyāyanī had established Gaṇeśa in Hāṭakeśvara for the benefit of the students. This god was said to give all learning to one who worshipped him specially on the 4th that fell on a Friday (*Sk. P.* VI. 131.50,51).[7] The *modaka* is mentioned as a speciality on the fourth of a month, for the worshippers of Gaṇapati (at Hāṭakeśvara, *Sk. P.* VI. 60.13[b] *Caturthyām modakāśanaiḥ*; but there is a variant reading as *caturthyām naktabhugjanaḥ*). The 4th day that falls on Tuesday is mentioned as auspicious (*Sk. P.* IV. 57.44 *aṅgāravāsaravatī . . . caturthī*). The 4th day on Tuesday (*aṅgārakī caturthī*) in the bright half of a month is mentioned to be a special day, with an added information, by the *Bhav. P.* (Brahmakhaṇḍa 31.16 *yadā śuklacaturthyām tu vāro bhaumasya vai bhavet*; this day falls also in the dark half, hence this special mention of the bright half). According to this Purāṇa this day is called also *Sukhā* (*i.e. Sukhā-caturthī*, Ib.; Aṅgāraka is the planet Mars, Maṅgala). The day auspicious to him is Maṅgala, Tuesday. That *aṅgārakī caturthī* is associated with Gaṇeśa, is sought to be explained as follows. It is said that in ancient times when Śiva (called Bhīma here) was fixed in sexual union with Umā (Pārvatī; she is also called Bhīmā in popular belief; cf. the holy place named Bhīmā-Śaṅkara in Maharashtra), a drop of blood (obviously that of Umā; because the male drop is called *śukra*) fell on the earth. The earth held it with great effort, but in joy; thence was born *Kuja* ("Earth-born"=Mars, called also Bhauma from

Bhūmi=earth).[8] Hence this day is auspicious to Gaṇeśa also (because Gaṇeśa is also a son of Umā, born from the dirt of her body, which is called *rajas*). An yearly festival (*yātrā*) on the 4th bright of Māgha is also special for Gaṇeśa. (*Sk. P.* IV. 57.44ff). The speciality of food on this day is mentioned; the performer of the vow is to eat *laḍḍus* of white sesame (Ib. 47 *śuddha-tilair baddhvā prāśnīyāt laḍḍukān vratī*). Gaṇeśa is also known as *laḍḍuka-priya* (*Sk. P.* V. 1.28.25). Mention has been made above of worshipping Gaṇeśa wearing a red garment. This is mentioned also at another place, where, in addition, it is stated that Gaṇeśa is to be given bath and smeared thereafter with red-sandal water, and with red-sandal paste (*Sk. P.* V. 1.28.24 *raktacandana-toyena...candanenāpi raktena taṁ vilepya*). As a variant the 10th day is mentioned for the worship of Gaṇeśa at Avantī. It is the 10th bright of Āśvina. This Gaṇeśa is said to be situated at the root of the Śamī tree (*Sk. P.* V. 1.63.53-54).[9]

The *Sk.P.* (IV. 57.59-69) mentions eight Vināyakas at various places in Kāśī. They are Arka-vināyaka (Ib. 59); Durga-vināyaka (Ib. 60); Bhīmcaṇḍa-vināyaka (Ib. 61), at the confluence of Gaṅgā and Asi (southern quarter); Dehalī-vināyaka (Ib. 62), south-west of the Kṣetra; Western side of the Kṣetra Uddaṇḍavināyaka (Ib. 63), Pāśa-pāṇi-vināyaka, to the North (or North-West of Kṣetra) of Kāśī (Ib. 64); Kharva-vināyaka, at the confluence of the Gaṅgā and Varaṇā (Ib. 65); Siddhi-vināyaka, to the east of the Kṣetra (Ib. 68). Thus, they are totally eight. These are at the first circle of the holy place of Kāśī. In the second circle are (Ib. 69ff)—*Lambodara*—to the North of Arkavināyaka; Kūṭadanta, to the North of Durga-vināyaka; *Śālakaṭaṅkaṭa*, to the North-East of Bhīma-kaṭaṅkaṭa (Bhīma-caṇḍa?); Kūṣmāṇḍa, to the east of Dehali-vighneśa; Muṇḍa-vināyaka, to the north-east quarter (called Āśuśukṣaṇi) of the Uddaṇḍa-gaṇapati. There is an interesting detail related about the Muṇḍa-vināyaka. It is said that his body is in the Pātāla, and the head (*muṇḍa*) is in Kāśī (Ib. 74).[10] Then in the same circle is the Vināyaka called Vikaṭa-dvija, to the south of Pāśa-pāṇi-Vināyaka; Rājaputra is to the south-west of Kharva-vināyaka; and Praṇava on the West bank of the Gaṅgā. The eight Vināyakas in the third circle are—Vakratuṇḍa, Ekadanta, Trimukha, Pañcāsya, Heramba, Vighnarāja, Varada, and Modaka-priya (total 8). The eight Vināyakas in the fourth circle are—Abhayada, Simhatuṇḍa, Kūṇitākṣa, Kṣipraprasādana, Cintāmaṇi, Danta-hasta, Piciṇḍila and Uddaṇḍa The

eight Vināyakas in the fifth circle are—Sthūla-danta, Kāla-priya, Catur-danta, dvi-tuṇḍa, Jyeṣṭha-vināyaka, Gaja-vināyaka, Kāla-vināyaka and Nāgeśa. Those in the sixth round are—Maṇikarṇa, Āśāvināyaka, Sṛṣṭigaṇeśa, Yakṣa-vighneśa, Gajakarṇa, Citraghaṇṭa, Sthūlajaṅgha and Mitra-vināyaka. Those in the seventh round are—Five Vināyakas starting with *Moda* etc. (?), plus Jñāna-vināyaka, Dvāra-vināyaka and Avimukta-vināyaka. The total comes to 56, said to be "*gaja-mukhāḥ*". Some others are—Bhagīratha, Hariścandra (Ib. 80ff-120), Kaparda and Bindu-vināyaka (Ib. 124).

For magical worship, the figure of Gaṇeśa is said to be prepared variously. In the context of the Aṅgāraka-caturthī-worship, the *Bhav P.* (Brāhamakhaṇḍa 31.16ff) says, the figure may be placed in a plate or a vessel made of copper, or bamboo or even from clay. It is said that the figure could be made from saffron (Ib. 46[a] *Kṛtvā kumkuma-keśaraiḥ*). The plate or vessel is to be made like a human-figure (Ib.[c] *puruṣākṛtim pātram*); and after worshipping, it should be given to a brāhmaṇa. At another place, in the context of the 4th day worship (*caturthīkalpa*), the figure of Gaṇapati is to be prepared from ivory, clay or the margosa-wood; and it should be of the size of the section of a thumb (*ch.* 30 *nimba-mayam aṅguṣṭha-parvamātram gaṇapatim kṛtvā*). This figure should be placed concealed on the head (held by a turban). By doing this the person gets to be loved by all (Ib. *pracchannam śirasi baddhvā gacchet sarvajanapriyo bhavati*). Likewise a Gaṇapati of the same size from white sandal-wood is prescribed; this helps win over a king and royal favour. Other woods for preparing such thumb-kin Gaṇeśas are also prescribed. The table on next page would make the things clear.

Earlier in the same Purāṇa it is stated that one should prepare the figure of Gaṇeśa from the root of the *arka*-tree, in size equal to that of a joint of the thumb, in the position of *padmāsana* (seated cross-legged), having four arms, three eyes and decorated with all ornaments, with the sacred thread in the form of a serpent and having the crescent of the moon on his fore-head (*Bhav. P.* Brāhmakhaṇḍa 29.3-5).

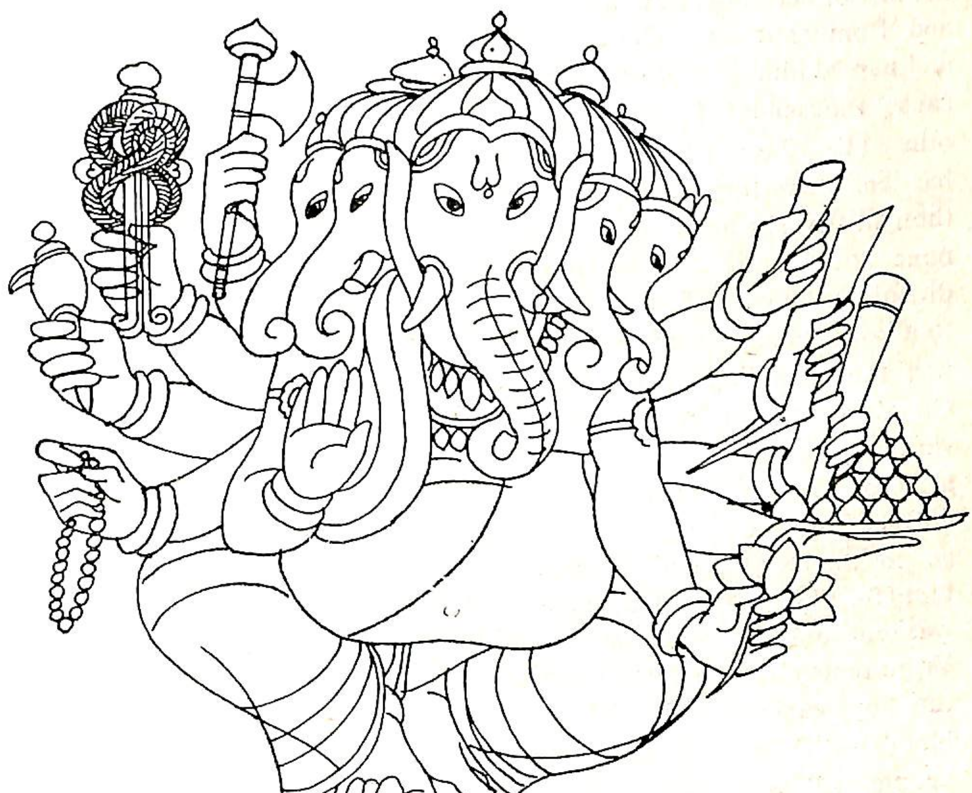
*Legends and Myths of Gaṇapati* : In one of the myths about Gaṇapati, we are told that the celestial cow called Surabhi was born from the oral expression (*udgāra*) of Brahmā. She entered the Pātāla region; from her were produced various other Surabhis. As Brahmā was

TABLE

Gaṇapati for magical use, to be worshipped in caturthīkalpa (Ib. Ch. 30)

| | *Prepared from* | *Offerings* | *Result* |
|---|---|---|---|
| 1) | Margosa (*nimbamaya*) | incense etc. | wins all people |
| 2) | White *arka*-plant (*cala Topis Gigantia*) | ,, | wins all *varṇas* |
| 3) | White sandal | flowers etc. 8000 offerings of milk | wins the king |
| 4) | Red sandal | 8000 offerings of curds, honey, clarified butter | wins common people, and people like oneself |
| 5) | Red *Karavīra*-wood | red flowers, 8000 offerings of clarified butter, sesame and salt | wins ten villages |
| 6) | White *Karavīra*-wood | sesame, flour, curds, turmeric etc. 3000 times | wins a prostitute |
| 7) | *Aśvattha*-wood | incense etc. 100 offerings of sandal etc. | wins the enemy |
| 8) | *Arka-mūla* (root of *arka*) | ,, | ,, |
| 9) | *Bilva*-root | sandal, flowers etc. smeared with honey, sugar and clarified butter | wins a king |
| 10) | Clay dug by Elephant-tusk | sandal, flowers etc. to be offered, being nude, on the dark 4th | wins women |
| 11) | Clay dug by a bull's horn | incense of *guggula* etc. | wins a city-officer (*ghoṣapati*) |
| 12) | Clay from an ant-hill | to be smeared with oil (from mustard), 8000 offerings of twigs of thorn-apple (*unmatta-kāṣṭha*) smeared with either sesame or mustard. | wins a King. |

practising penance, they came to him to get *dakṣiṇā* (sacrificial gifts). The *vivara* (opening in the earth) through which they came was attended by Gaṇapati. It is said that on seeing this Gaṇapati-image, one gets all desires fulfilled (*Vāmana P. sarom.* 14.30-33). The creation of Gaṇeśa from the dirt on the body of Pārvatī forms the motif of a number of myths. According to one of these, the gods were worried to see that the heavenly world was full of humans who could reach it without much difficulty. So, the gods requested Śiva to devise a means to check this 'immigration'. Hearing this Śiva glanced at Pārvatī, who began rubbing her body; taking the dirt that thus came forth, she made a figure (human) having the head of the elephant; the figure had four arms, protruded belly and a huge shape. All gods were happy, for the figure was made to cause calamity to those who aspired for heaven and even to help in holy rites (*Sk. P.* VI. 142.9ff-19).[11] Pārvatī consecrated him. Śiva gave him the sharp axe, and Pārvatī a plate full of *modakas*. Kārttikeya (the elder brother of Gaṇeśa, traditionally) gave him a mouse as a vehicle. He was now installed, in the form of various figures, on the earth. In Camatkārapura, he was established as Satya and Heramba; at another place as Martyada Gaṇeśa. These three forms of Gaṇapati—*Vighneśa* ("Lord of calamities")—are ordained to be worshipped on the bright 4th of Māgha. The result is, for the whole year there is no calamity (Ib. 23-42).[12] At another place in the same *Purāṇa*, it is said that once the gods sent Vāyu (the wind-god) to Śiva to tell him that they were afraid due to lack of his progeny. Now, Gaurī was very much angry and cursed the gods. She went to the mountain Arbuda for penance to get a son. After some time Śiva was pleased with her and told her that on the *4th day* she would have a son, born from the dirt of her body, and the shape will be as she would desire and make. On the *4th day* Pārvatī took bath; and (while taking bath) from the unguents of her body made a figure; that was her son, with four hands etc. (*Sk. P.* VII. 3.52.5-30).[13] At an earlier account (Ib. VII. 3.32) it is stated that Pārvatī took the dirt from her body, and just for fun (*vinodārtham*) created a child therefrom. But, as the paste was not enough, she created only the body; hence, Skanda (=Kārttikeya) placed the head of an elephant on it (Ib. 4-7).[14] He was named Mahāvināyaka (Ib. 16$^{cd}$). Skanda gave him an axe for playing with; this became his beloved weapon. When Gaurī gave him a plate full



*Gaṇapati*

of *modakas*, he began to dance with joy. By the fragrance of the *modakas* a mouse came out from his hole; it became his vehicle (Ib. 19-21). The auspicious day is the bright 4th of the month of Māgha. One who sees Mahāvināyaka on this day, fasting for the whole day, gets to know everything (Ib. 24).[15] According to the *Vāmana P.* (28.58ff) Umā prepared a figure, a human male figure, from the dirt of her body; later Śiva's perspiration also was mixed with it; and from that *union* Gaṇeśa sprang up. Śiva smelt him on the head, and named him Vināyaka. He also said that this Vināyaka would cause thousands of calamities and impediments to the gods and others (Ib. 72 *eṣa Vighnasahasrāṇi surādīnām kariṣyati*). The *Śiva P.* has an interesting detail in the similar account (II. 13.20ff). Pārvatī thought that she must have an attendant, without whose permission none could enter her apartment. So she prepared a man from the dirt of her body.[16] She kept him as a gate-keeper, asking him not to allow anybody to enter without her permission. Now, while Gaṇeśa was thus standing at the door, Śiva arrived. Not knowing Śiva, Gaṇeśa struck him by his staff. There ensued a regular fight, wherein various *gaṇas* of Śiva took part. Ultimately, Śiva himself cut off the head of Gaṇeśa. Pārvatī got wild and threatened to burn the whole universe; but she was pacified by the gods. Now, she told them to go to the North, and bring the head of any one that might be seen first (Ib. 17.42-47).[17] They met an elephant with one-tusk; his head was cut off and was fixed to Gaṇapati. The Gods Brahmā and Viṣṇu remembered Śiva and sprinkled water over the corpse. Then the boy came to life. Pārvatī was joyous. She said (marking the blood?)—"O boy ! as there appears to be *sindūra* on your head, people will worship you with *sindūra*" (Ib. 18.9).[18] The *Varāha P.* has an interesting episode. According to it the gods approached Śiva to produce a son for creating calamities for people. Śiva glanced at Umā, and contemplating that all other elements, except the sky, have corporeal existence, he laughed aloud. As he laughed, a boy was born from his laughter. Umā began to look at him with admiration and surprise. Śiva did not like this attitude of Pārvatī, who, he thought, was enamoured of the form of the new comer; he cursed the latter that he would have an elephant's face and a protruding stomach (*Varāha P.* 23.7ff).[19] Cursing him thus, Śiva got a tremor on his whole body, due to anger; and drops of perspiration fell from his

body, from which were produced many elephant-headed men, dark as the palm-leaf in complexion and like soot in hue. Śiva said to the first born that these later-borns would be his retinue. He told that the first elephant-headed one would be the lord of all the others, that he would be respected with worship at all main rituals; if not, he would create calamities. Now, this episode took place on the (bright) 4th day (*caturthyām*), hence is this date the greatest of all. Those who propitiate Gaṇapati on this date (of Māgha), eating only sesame, would get all success (Ib. 27-37).[20] The motif of the birth of Gaṇeśa is thus told in the *Matsya P.* (153.500ff). Once, being desirous of a son, Pārvatī massaged her body with fragrant oil (*gandha-tailena*); from the dirt produced thereby she made a figure; that was Gajānana. She threw the figure in the water of the Gaṅgā; thence he came out with a huge body. Hence Gajānana came to be respected as Gāṅgeya (Ib. 504-5).[21] According to the *Bhav. P.* (Brahmakhaṇḍa 22.7ff) Gāṅgeya was different from Vināyaka, who was the master of calamities (*Vighneśa*). The latter was Gaṇapati. It is said that, after seeing Vināyaka troubling Gāṅgeya often, Kārttikeya broke the tusk of Gaṇapati. According to an account recorded by the *Brahmavai P.* (Gaṇapatikhaṇḍa 12.5-22), when Śani (the planet Saturn) went to see the new-born child Gaṇeśa, the latter's head got severed as the former's eye fell on him. The head entered the region of the cow (*goloka*). Hari (Viṣṇu-Kṛṣṇa) then went to the forest on the bank of the river Puṣpabhadrā; there he saw an elephant sleeping amongst his young ones and his female mate, his head turned to the North. Hari cut his head with his disc, Sudarśana; he placed it on his vehicle, Garuḍa, and fixed it on the body of Gaṇapati; and with the *humkāra* (the *hum* sound, indicative of the vital breath) he caused Gaṇapati to come to life. This head-motif is referred to faintly again in the same Purāṇa (Prakṛtikhaṇḍa 39.81-84). The Purāṇa identifies Śrīkṛṣṇa with Gaṇapati (Ib. Gaṇapati-khaṇḍa 8.82[ab] *gaṇeśarūpaḥ śrīkṛṣṇaḥ kalpe kalpe tavātmajaḥ*, Viṣṇu tells Pārvatī). One account (*Sk. P.* I. 1.10.1ff) tells us that once the whole world was enveloped by the fire called Kālakūṭa due to a joke of Gaṇapati, the Heramba. He propitiated Śiva and told him that he had just acted in joke, as nobody worshipped either Rudra-Śiva or Gaṇeśa. Śiva told him that the whole universe was full of the principle of ego (*ahamkārātmaka*). He further explained that the principles of *sattva*,

*rajas* and *tamas* are produced from the power of Time (Kālaśaktyā); with them is the whole world enveloped. (The idea compares with the Sāṅkhya). As Śiva was talking to Gaṇapati, the "womb of the universe" in the form of Śiva (=Pārvatī) arose from Sadāśiva, who was of the form of the male organ. Now Śiva disappeared, and the Śakti alone stayed. Gaṇeśa, born of Prakṛti fought with Śiva (whom he chased); but he was killed with the trident by Śiva. Śakti (=Pārvatī) asked Śiva to revive Gaṇeśa. And Śiva, as he laughed, revived him who was the son of Māyā (=Prakṛti), endowed with the mouth of the *Sindhura* (an elephant, red at the mouth and trunk ?).[22] He uprooted his own tusk and held it in his hand as a magic-staff. He surpasses the *brahma* in the form of the mystic 'Word' ((Ib. 37).[23] Further it is said that at the beginning of every rite one should propitiate Gaṇeśa, the 'Lord of calamities' (Ib. 86). It is said that on every 4th (dark and bright of every month) Gaṇādhipa is to be worshipped (Ib. I. 1.11.1).[24] Here it is said that Gaṇeśa has five faces. The middle face is white (*gaura*) and has four tusks and three eyes; other faces are yellow, blue, tawny (*piṅgala*) and lustrous (*śubhra*). His *āyudhas* are *pāśa* (noose), *paraśu* (axe), *padma* (lotus), *aṅkuśa* (goad), *danta* (tusk), *akṣamālā* (rosary), *lāṅgala* (plough), *musala* (pestle), *Varada* (the position of hand for giving blessings) and *modaka-pātra* (plate for the *modakas*) (Ib. 9-10). He is enjoined to be worshipped with 21 sprouts of *dūrvā* (Ib. 15) and has a mouse for vehicle (Ib. 18).

About Gaṇeśa being *ekadanta* ("having one tusk") the *Brahmāṇḍa P.* (II. 3.41.34ff) tells that, after killing Kārtavīrya Arjuna, Rāma (Paraśurāma) went to see Śiva to pay homage to him. But, Gaṇeśa, who was at the gate told him, he could not go inside as Śiva-Pārvatī were sleeping. Paraśurāma did not pay heed to Gaṇapati's words, and, getting angry, he hurled his axe (*paraśu*) at Gaṇapati. But, Gaṇapati, knowing that the axe was given to Rāma by Śiva, honoured it. He placed it on his left tusk, lest the weapon should be futile; and due to the impact the left tusk of Gaṇapati fell off to the ground (Ib. 42.3-4).[25] The same account is recorded at the *Brahmavai P.* (Gaṇapati-khaṇḍa, 42.25; 43.32-36).[26]

A very interesting account about why the leaves of the Tulasī-plant are not used for the worship of Gaṇapati, is told in the *Brahmavai. P.* (Gaṇapati-khaṇḍa, 46.2-32). It is said that once Gaṇeśa

was engrossed in meditation fixing his mind on Kṛṣṇa; and Tulasī disturbed him. Gaṇeśa told her to go to somebody else. Now, Tulasī was angry and cursed him, saying that his wife will betray him. He also counter-cursed her that she would be seized by an Asura; and after that, she would turn into a tree, due to the curse of some great persons. But, when Tulasī appeased him, he said that she would be the essence of flowers. (Ib. 32[ab], *puṣpāṇām sārabhūtā tvam bhaviṣyasi manohare*).

According to one account from the *Sk. P.* (IV. 55.60; 56.2-80) Śiva told Gaṇapati to go to Kāśī and create trouble for the King Divodāsa there. So Gaṇeśa assumed the form of a horse (Ib. 56.2 *Vāḍavīm mūrtim ālambya*), he entered Kāśī. Having entered, he assumed the form of an astrologer (Ib. 3[a] *nakṣatra-pāṭhaka*) and roamed among the citizens. He caused them to dream in the night, and told the implication of the dream the next day. By this method he caused many citizens to leave, or got them ruined. He also conjured the ladies in the harem, and gradually captured the mind of the King, Divodāsa. He told him that on the 8th day thence some brāhmaṇa from the North would arrive and preach to him; and that what he said had to be adhered to. This Gaṇeśa did so that Śiva could have a permanent place in Kāśī (Ib. 80).[27]

In one account we have the motif of the natural jealousy of Pārvatī for the Gaṅgā, who stayed in the locks of Śiva; but the socio-religious motif has to be noted in the account. Pārvatī told of her jealousy for the Gaṅgā to her son Gaṇeśa. The latter said he would help her, and told her about the sage Gautama, who had brought the Gaṅgā on the earth (*Brahma P.* 175.34ff). He said that he would try; and told her that people did not go to the river Godā, though it was near, nor do they worship Śiva nor even remember him (Ib. 71).[28] He helped Gaṅgā being brought to the hermitage of Gautama. The tale is elaborately told also in the *Śiva P.* (IV. 25.9ff). According to it some sages propitiated Gaṇeśa and asked him to punish Gautama. Gaṇeśa tried his best to persuade the sages from indulging in such an act. But they insisted. Now, in the field of Gautama there was the standing crop of paddy and barley. There Gaṇeśa went and became a lean and exhausted cow, with tremor in all her limbs. She began eating barley and paddy. Gautama came; but being kind he only

struck her with a grass-stalk; but the 'cow' died. Gautama was, then, forced to bring the Gaṅgā. In a variant we have Gaṇeśa taking help from Jayā, who becomes the cow. (see under "Gautama", also "Rivers"—'Gautamī').

In an account Gaṇapati is involved in circumambulating the world. According to the *Śiva P.* (II. 19.18ff) Śiva and Pārvatī wanted to get their sons married. So they said that whosoever would circumambulate the whole earth would be married first.[29] Skanda (Kārttikeya) set out immediately to go round the earth; but Gaṇeśa requested his parents to sit side by side. When they did so, he worshipped them, circumambulated them seven times, and argued that it was equal to going round the earth.[30] Hearing this, Śiva-Pārvatī were pleased with him and arranged his marriage with the two daughters of Viśvarūpa Prajāpati, named Siddhi and Buddhi. Gaṇeśa got two sons from them—Kṣema from Siddhi and Lābha from Buddhi. The *Sk. P.* (I.3 (b) 23.45-49) has the same motif but with a different account. According to it, Śiva told his two sons that he would give a wonderful fruit to one of them who would go round the earth first. Skanda started round the earth, while Gaṇeśa circumambulated his father. Śiva gave him the fruit saying that he would lord over all fruits thence.[31]

The '*Mahāśānti-karma*' for *Vināyaka* is described at the *Sk. P.* (VII. 3.32.33-46) as follows. The *Śānti* could be arranged on any auspicious day, on a favourable constellation which is devoid of any flaw. An altar is to be prepared on even ground (*same deśe*); and to the north-eastern direction a pandal is to be erected; in the midst of it should be drawn a lotus of eight petals. The quarter-guards, Indra and others, should be established. Gaṇeśa should be established, and also goddesses. A jar (*kalaśa*) covered with two pieces of white cloth, and filled with water, with gold-pieces placed inside, should be established to the eastern side of Gaṇeśa, with the *mantra—gaṇānām tvā gaṇapatim* (*RV* II. 23.1), recited 108 times. In front of the *Kalaśa* should be the *Kuṇḍa* (altar), of the size of one cubit, square in shape, with steps all round (*mekhalā*) and the mouth like the vulva (*yoni*). With the same *mantra* offerings of honey, *dūrvā* etc. are to be made. The omni-presence of Gaṇapati is explained by the *Padma P.* (Sṛṣṭikhaṇḍa 40.489-493) by saying that there are many—or innumerable

Gaṇapatis, and they are found everywhere—in roads, in holy places, in old discarded gardens, in houses, in the bodies of demons, in the bodies of children and in those of mad persons. They subsist on heat (Ib. 492 *Ūṣma-pāḥ*), they drink foam (*phena-pāḥ*); they are smoke-drinkers, and honey-drinkers; their belly is enlarged; they drink blood and eat everything and also nothing; they are fond of enjoyment and music. (see also under "Vows"—'caturthi')

1. *Brahmavai P.* I. 44.87.
ज्ञानार्थवाचको गश्च णश्च निर्वाणवाचकः ।

Ib. 89
दीनार्थवाचकः हे च रम्बः पालकवाचकः ।

2. *Agni P.* 50.26[cd]
स्वदन्तं परशुं वामे लड्डुकं चोत्पलं शये ।

cf. *Matsya P.* 259.53[cb]
स्वदन्तं दक्षिणकरे

for explanation, see legend that follows later.

3. *Matsya P.* 259.53[ab]
युक्तं तु ऋद्धिबुद्धिभ्यामधस्तान्मूषकान्वितम् ।

4. *Sk. P.* VII. 1.38.54
रक्ताम्बरधरो भूत्वा चतुर्थ्यामर्चयेत्तु यः ।
एककालं द्विकालं वा नियतो नियताशनः ॥

5. *Sk. P.* III. 2.12.39[ab]
विवाहोत्सवयज्ञेषु पूर्वमाराधितो भवेत् ।

6. Cf. the योगिनीचक्र at Bheḍāghāt (was it भद्रघाटी = भल्लतीर्थ? But, at Jabbalpore.

7. *Sk. P.* VI. 131.50
स्थापितोऽत्र शुभे क्षेत्रे येन विद्यार्थिनां कृते ।
समाराध्य विशेषेण चतुर्थ्यां शुक्लवासरे ॥

Ib. 51[ab]

महागणपतिर्भक्त्या सर्वविद्याप्रदायकः ।

8. *Bhav. P.* Brahma, 31.17

पुरा मैथुनमाश्रित्य स्थिताभ्यां तु हिमाचले ।
भीमोमाभ्यां महाबाहो रक्तबिन्दुश्च्युतः क्षितौ ।।

Ib. 18

मेदिन्या सप्रयत्नेन सुखेन विधृतोऽनया ।
जातोऽस्याः स कुजो वीरः रक्ते रक्तसमुद्भवः ।।

9. *Sk. P.* V. 1.63.53

आश्विनस्य सिते पक्षे दशम्यां दिवसे तथा ।
अष्टसिद्धिशमीदेशे गणेश्वरं प्रपूजयेत् ।।

10. *Sk. P.* IV. 57.74

पाताले तस्य देहोऽस्ति मुण्डं काश्यां व्यवस्थितम् ।
अतः संगीयते काश्यां देवो मुण्डविनायकः ।।

11. *Sk. P.* VI. 142.19

मर्त्यलोके नरा ये च स्वर्गमोक्षपराः सदा ।
तेषां विघ्नं त्वया कार्यं शुभकृत्येषु चैव हि ।।

also see, Ib. 214.1-11; Viśvāmitra is said to have worshipped Gaṇeśa for success, 44ff.

12. Ib. 42

एतन्माघचतुर्थ्यां च यः शुक्लायां पूजयेन्नरः ।
न तस्य वत्सरं यावत् विघ्नं संजायते क्वचित् ।।

13. *Sk. P.* VII. 3.52

The point of the 4th day is new here—

Ib. 25[d]

चतुर्थे दिवसे प्रिये

Ib. 29

चतुर्थे दिवसे प्राप्ते ततः स्नात्वा शिवा नृप ।
तदोद्वर्तनजं लेपं गृहीत्वा कौतुकात् किल ।।
चतुर्भुजं चकाराथ हरवाक्याद् विनायकम् ।।

14. Description at Ib. VII. 3.32.10

त्रिगंभीरं चतुर्हस्तं सप्तरक्तं महिपते ।
षडुन्नतं पञ्चदीर्घं पञ्चसूक्ष्मं सुसुन्दरम् ।।

15. Ib. 24

माघमासे सिते पक्षे चतुर्थ्यां समुपोषितः ।
यस्तं पश्यति वाग्मी स सर्वज्ञश्च प्रजायते ।।

16. *Śiva P.* II. 13.20

विचार्येति सा देवी वपुषो मलसंभवम् ।
पुरूषं निर्ममे सा तु सर्वलक्षणसंयुतम् ।।

17. Ib. 17.47

उत्तरस्यां पुनर्यायात् प्रथमं यो मिलेदिह ।
तच्छिरश्च समाहृत्य योजनीयं कलेवरे ।।

Ib. 49[cd]

प्रथमं मिलितस्तत्र हस्ती चाप्येकदन्तकः ।

Mark another version, where Ekadanta is explained, above; see note 2, see also below on the main page, the account from ***Bhav. P.*** and other texts.

18. Ib. 18.9

आनने तव सिंदूरं दृश्यते सांप्रतं यदि ।
तस्मात्त्वं पूजनीयोऽसि सिंदूरेण सदा नरैः ।।

19. *Varāha P.* 23.18

ततः शशाप तं देवो गणेशं परमेश्वरः ।
कुमार गजवक्त्रस्त्वं प्रलम्बजठरस्तथा ।।
भविष्यसि.....................

20. cf. the practice of *tila*-eating and sweetened *tila-laḍḍu* on the *Saṅkrānti*, which is the main day of Māgha.

21. *Matsya P.* 153.503[cd]

पुत्रकं क्रीडती देवी तं चाक्षिपयदम्भसि ।
जाह्नव्यास्तु शिवा सख्याः ततः सोऽभूद्बृहद्वपुः ।।

Ib. 505

गांगेय इति देवैस्तु पूजितोऽभूद्गजाननः ।

Kārttikeya (Skanda) is also said to be Gāṅgeya, *Śiva P.* VI. 11.28.

22. *Sk. P.* I. 1.10.34

प्रहस्य भगवान्रुद्रो मायापुत्रमजीवयत् ।।
सिंधुरवदनेनैव मुखे स समयोजयत् ।।

23. Ib. 37

योगदंडार्थमुत्पाटय स्वकीयं दशनं महत् ।
करे गृह्य गणाध्यक्षः शब्दब्रह्माति वर्तते ।।

24. Ib. I. 1.11.1

प्रतिपक्षे चतुर्थ्यां वै पूजनीयो गणाधिपः ।
स्नात्वा शुक्लतिलैः शुद्धैः शुक्लपक्षे सदानृभिः ।।

cf. *Brahmāṇḍa P.* II. 3.42.43

जातकर्मादिसंस्कारे गर्भाधानादिकेऽपि च ।
यात्रायां च वणिज्यादौ शुद्धे देवार्चने शुभे ।।

Ib. 44

संकष्टे कर्मसिध्यर्थे पूजयेद्यो गजाननम् ।
तस्य सर्वाणि कार्याणि सिध्यन्त्येव न संशयः ।।

25. *Brahmāṇḍa P.* II. 3.42.3

गणेस्त्वभीक्ष्याथ पित्रा दन्त्तं परश्वधम् ।
अमोघं कर्तुकामस्तु वामे तं दशनेऽग्रहीत् ।।

Ib. 4[ab]

स दन्तः कुठारेण विच्छिन्नो भूतलेऽपतत् ।

26. *Brahmavai P.,* Gaṇapati-43

Ib. 33

पितुरव्यर्थमस्त्रं च दृष्ट्वा गणपतिः स्वयम् ।
जग्राह वामदन्तेन नास्त्रं व्यर्थं चकार ह ।।

and 36

पपात भूमौ दन्तश्च सरक्तः शब्दयंस्तदा ।
पपात गैरिकायुक्तः यथा स्फटिकपर्वतः ॥

27. This indicates that Divodāsa was averse to Śiva-worship; it indicates also a religio-social change.

28. *Brahma P.* 175.71

(विघ्नपाशकैः)
विनिबद्धा न गच्छन्ति गोदामप्यन्तिकस्थिताम् ।
न नमन्ति शिवं देवं न स्मरन्ति स्तुवन्ति च ॥

29. *Śiva P.* II. 19.18

यश्चैव पृथिवीं सर्वां क्रान्त्वा पूर्वमुपाव्रजेत् ।
तस्यैव प्रथमं कार्यो विवाहः शुभलक्षणः ॥

30. Ib. 39

पित्रोश्च पूजनं कृत्वा प्रक्रान्तिं च करोति यः ।
तस्य वै पृथिवीजन्यं फलं भवति निश्चितम् ॥

31. The account is associated with a place called Paḷnī, in South India, 72 miles to the south from Coimbatore. The name of the place means *paḷam*="fruit" *nī*="you"—"you are the fruit"; and it is said that the competition took place here; Gaṇeśa won. He was called beloved 'fruit" by Śiva.

*Garland* : See under "Rosary".

*Garments* : Various references are made to garment and ordinary clothes ; and it seems that the popular mode of using garments was a *dhoti* (cloth with a width from the navel to the feet and about five cubits in length) with the usual *kaccha*.The *kaccha* is a portion of the *dhoti,* worn on the portion lower to the navel pit and taken back between the hips and tied at the waist at the back. The usual mode of use was the *pañca-kaccha*, as it is known even today. This was necessary at rituals. The *Śiva P.* (Vidyeśvara Samhitā, 13,18) says that a person should wear a *dhautavastra* (*dhoti* is a phonetically shortened form of *dhautavastra*, in Hindi, in Marathi it is *dhotar=dhauta+vastra* shortened). It was also necessary to have an upper garment ((*uttarīya*).[1] A garment is said to increase life ; the contrary is, that a person without a proper garment

would be losing his years (Ib. XV. 48[d] *vastram āyuṣkaram viduḥ*). It is enjoined that the garment should not be washed after bath, at a holy place such as a river ; it should be carried to a well or straight home for washing (Ib. 19).[2] On occasions it was usual to wear a garment prepared from sheep-wool (*āvika*) or a white one ; one might also wear a new and coloured garment ; but never a dirty one or one with joined pieces (or torn and then stitched).[3] An upper garment must be worn ; for without it the rite would be fruitless (*Sk. P.* I.2.41.83, 84). It is enjoined that one should not take food with only one cloth on, nor should one offer oblations into the fire with only one cloth on. A dirty cloth, or one without the ends (*daśā*) was *taboo* (Ib. 144[4]; *Brahmavai P.*, Prakṛtikhaṇḍa 23.65 for cotton and silk from silk-worms).

The colours of garments differed according to the worship of deities. Thus, it is said that on the Yamadvitīyā day (2nd bright of Kārttika) one should worship Brahmā, Viṣṇu, Rudra and Sarasvatī under an *Audumbara* tree, wearing white garments, and wearing wreaths of white flowers (*Sk. P.* II.4.11.5; for more details about *Yamadvitīyā* see under "Festivities"-Dīpāvalī). While worshipping the goddess Lalitā, it is enjoined that men should wear yellowish garments, women (both with husbands alive, or widows) should wear red garments (*Matsya P.* 61.7,8). After the vow of the goddess a brāhmaṇa couple is enjoined to be worshipped, and the brāhmaṇa should be given a *pītāmbara* (yellowish garment), while his wife, a garment having crimson hue (*Kausumbhavāsaḥ*, Ib.27). The *Brahma P.* says that no ritual could be performed without a garment being donated. Hence a gift of garments has to be made. At the *śrāddha* the following garments are enjoined to be given—one made of *Kośa* (silk-worm), from *Kṣuma* (*Kṣauma*) or may be from cotton (*Brahma P.* 220.139,140). The turban formed an important part of the attire ; but it was *taboo* to hear the *Kathā* (purāṇic exposition by a *purāṇika*) with a turban on (*Sk. P.* II. 1.27.41 ; also *Śiva P. māhātmya*, 6.42)[5]. A coloured garment was generally used ; but a garment of blue (or black) colour was never tolerated at worship or religious functions, nor was an inverted garment (*Sk. P.* I.2.41.163).[6] The *Kūrma P.* (II.33.60) says that a brāhmaṇa who wears a *nīla* or a red garment gets purified by observing fast for a day and a night, and by taking *pañca-gavya*.[7] About the garments of various colours the *Varāha P.* (117.11-19) has the following to say—Viṣṇu says that he who worships him with a *nīla* garment, would cause eight faults ;

a worshipper with red garment, or a *Kausambha* (crimson), thirteen faults ; one who worships with the black garment fifteen faults ; one who worships with an unwashed garment (*i.e.* white but dirty), sixteen faults he commits ; one who worships with another's garment commits twenty-six faults. (This means a white garment is the best). It is said that after worshipping Viṣṇu a silk garment of white or yellow colour is to be donated (Ib. 118.41). At another place it is said that one who worships Viṣṇu with a *nīla* garment, becomes a worm for five hundred years (*Varāha P.* 134.3).[8] However, the *nīla* garment was not harmful if worn at sport and on the bed (*Garuḍa P.* I.214.49).[9]

The *Sk. P.* (IV.4.9ff) mentions a *Kāñcuka* (bodice) infilled with cotton to be donated in one of the vows in the month of Māgha. We have also mention of the *netra-vastra* ("eye-strip", which is explained in the commentary as "*nainū*, famous in Gauḍadeśa") ; a garment coloured reddish with *mañjiṣṭhā* is also mentioned and we have also the *nepāla-kambala* (Ib. IV.30.44-45), "a blanket from Nepal".

About washing the garments, it is said that he who washes garments with a substance like soda on a Sunday, a day of *śrāddha* (ritual of the manes), on the day of the *saṅkrānti* and on a new-moon day is thrown into the well of salt-water after death (*Brahmavai P.*, Prakṛtikaṇḍa 30.6).

Red garment is prescribed for a *samnyāsin* (one who has renounced the world) (*Brahmavai P.*, Prakṛtikhaṇḍa 37.9), and at the worship of the sun-god (*Liṅga P.* II.22.14). Red garment seems to have been auspicious and was used for ladies on special occasions. It is said that, at the Rukmiṇī-hrada (tank) at Prabhāsa, brāhmaṇa ladies are to be worshipped and given red garments with the desire, "May Rukmiṇī be pleased with me" (*Sk. P.* VII.4.9.13) ; and it is indicated that the idol of Rukmiṇī was to be offered red garments at the Viṣṇupadodbhava *tīrtha* at Prabhāsa (Ib. VII.4.11.11 *raktavastraiḥ kañcukibhī rukmiṇīm paridhāpayet*). About the wearing of a recluse (the word used by the *Sk.P.* VII.1.206.9-10 is *nagna*), it is said that he should wear a *Kaupīna* (which is a strip of cloth just to cover the private parts), a garment coloured with red dye or, he should wear only a half-cloth. A *Kaupīna* is mentioned as a gift to an ascetic (Ib. VII.1.9.142). A pure cloth is said to be one that is not torn at the end, one which is washed by earth

or mud (Ib. VII.1.206.10[d] *mṛdā prakṣālitam*) or one which is dyed (of course, not in black or blue ; Ib. 10,11).

1. *Śiva P.* Vidyeśvara—Sam. 13.18

धौतवस्त्रं समादाय पंचकच्छेन धारयेत् ।
उत्तरीयं च किंचैव धार्यं सर्वेषु कर्मसु ॥

a brāhmaṇa without a *kaccha* (i.e. *mukta-kaccha*) is said to be impure; evil is said to enter his body (*Sk. P.* IV. 54.32). The *mukta-kaccha* is the general practice in Tamiḷ-nāḍu (South India); cf. The *luṅgī* in the Northern States.

2. Ib. 19

नद्यादितीर्थस्नाने तु स्नानवस्त्रं न शोधयेत् ।
वापीकूपगृहादौ तु स्नानादूर्ध्वं नयेद् बुधः ॥

3. *Sk. P.* I. 2.41.83

आविकं परिदध्याच्च ततो वासः सितं च वा ।
धातुरक्तमथो नव्यं मलिनं संधितं न च ॥
Var. r. धौतरक्तम् for धातुरक्तम्

4. Ib. 144[ab]

नैकवस्त्रश्च भुञ्जीत नाग्नौ होममथार्चयेद् ।

Ib. 164[ab]

वर्ज्यं च मलिनं वस्त्रं दशाभिश्च विवर्जितम् ॥

5. *Sk. P.* II. 1.27.41

सोष्णीषमस्तका ये च कथां शृण्वन्ति पावनीम् ।
ते बालकाः प्रजायन्ते पापिनो मनुजाधमाः ॥

*Śiva P. Māhātmya* 6.42

सोष्णीषमस्तका ये च शृण्वन्तीमां कथां नराः ।
तत्पुत्राश्च प्रजायन्ते पापिनः कुलदूषकाः ॥

6. *Sk. P.* I. 2.41.163

न चापि नीलीवासाः स्यान्नविपर्यस्तवस्त्रधृक् ।

7. *Kūrma P.* II. 33.60

नीलं रक्तं वसित्वा च ब्राह्मणो वस्त्रमेव हि ।
अहोरात्रोषित: स्नात: पञ्चगव्येन शुध्यति ॥

cf. also *Bhav.* 65.7-12 for prohibition of *nīlī-vastra,* "blue garment" also *Sk. P.* VII. 19.17.30,31.

8. *Varāha P.* 134.3

भूषितो नीलवस्त्रेण यो हि मामुपपद्यते ।
वर्षाणां हि शतं पञ्च कृमिर्भूत्वा स तिष्ठति ॥

9. *Garuḍa P.* I. 214.49

क्रीडायां शयनीयादौ नीलीवस्त्रं न दुष्यति ।
नीलीवस्त्रं न स्पृशेच्च नीली च निलयं व्रजेत् ॥

*Garuḍa :* Garuḍa is already a famous figure in the post-Brāhmaṇa literature ; and he is identified with the Vedic Suparṇa. Actual legends of Garuḍa, as distinct from Suparṇa, occur elaborately first in the *Suparṇādhyāya,* a work of the post-Brahmanic period. The *Mb.* (Ādi) refers to Garuḍa in detail and narrates the tale of the gain of *amṛta* (the old tale of the gain of Soma from the Veda). The Purāṇas, generally follow this account. According to the account Vinatā and Kadrū (the Suparṇī-Kadrū dual of the Brāhmaṇas) were the wives of the sage Kaśyapa. Once they had a wager as to the colour of the horse of the sun ; Suparṇā (ṇī=Vinatā) saying that it was white, while Kadrū that it was black. To prove that she was right, Kadrū played a deceitful trick. She asked her sons, the serpents, to cover the horse, so that it may look black. She also cursed those of her sons as did not abide by her wish, that they would be sacrificed at the sacrifice of Janamejaya. Accordingly, the sons obedient to Kadrū did as they were asked to do ; and Vinatā had to accept that the horse of the sun was black. According to the condition of the wager, she became a slave to Kadrū. But ultimately, Garuḍa, her son, redeemed her from slavery by bringing Soma (nectar) from heaven. Garuḍa is said to have fought Viṣṇu on the way (according to the *Sk. P.* IV. 50.84ff), and the latter, appreciating his valour, requested him to be his vehicle. Garuḍa also

gave back nectar to the gods.[1] Earlier, as he was flying to heaven to gain *amṛta*, Garuḍa devoured a brāhmaṇa along with his Śabarī wife ; but his mother had advised him to swallow the Śabaras, and not a brāhmaṇa, for the latter would burn his throat. Now, as Garuḍa felt his throat burning, he vomitted the brāhmaṇa out along with his Śabarī wife. His hunger being unquenched he tried to devour the two creatures, an elephant by name Supratīka and a tortoise by name Vibhāvasū, who had been brothers in their previous birth, but were born as mutually inimical creatures due to their hatred for and fight with each other. He wanted to devour them, perching on the branch of the Rauhiṇa tree (*vaṭa*) ; but on this tree the sages named *Vālakhilya* (Thumbkin-creatures) were hanging. So Garuḍa placed the creatures on a mountain devoid of man, at the bidding of his father. As Garuḍa went ahead to capture nectar, he saw a revolving wheel guarded by two serpents and a fire blazing high. He had to go through this impediment ; ultimately, he was successful. The *Brahma P.* (159.11ff-42), which narrates the story, tells that as Garuḍa had to carry Kadrū and her sons, the serpents, on his back to show them the sun, they were tortured by the heat of the sun. But, Garuḍa requested Indra to send rain, through the aid of the clouds. This was done (the episode is already there in the *Mb.*). The place where the serpents (*nāgas*) were thus sprinkled with rain, is called Nāgālaya. The water that entered the earth got changed into a river called Vañjarā, which got united with the Gautamī (Ib. 42 ; see also under "Rivers"—Vañjarā-saṅgama).

According to an episode from the *Sk. P.* (VI. 81.26ff) once Garuḍa saw an old but lustrous woman, and learnt from Viṣṇu that her name was Śāndilī—the "old maiden", who had been practising penance all through these years. Garuḍa laughed and said that he could never accept that a woman could practice penance of that sort. Hearing this speech of Garuḍa, Śāndilī, though observing the vow of 'no-speech' (silence, *mauna*) got annoyed ; and due to it both the wings of Garuḍa were destroyed. Later, being pacified, Śāṇḍilī told Garuḍa to propitiate Śiva to regain his wings and valour. The place where Garuḍa propitiated Śiva came to be known as Suparṇeśvara (Ib. 82.34). It is further said that a King of the solar dynasty, named Veṇu, who was a leper, attained a beautified body by worshipping Suparṇeśvara (Ib.83.1ff). According to another account that comes in the *Brahma P.* (90.2ff) Maṇināga, the son of the serpent King Śeṣa,

propitiated Śiva and got the boon of 'no-fear from the serpents'. Once while he was wandering, Garuḍa saw him ; and seizing him he kept him in his dwelling (Ib. 7). Knowing this, Śiva sent his vehicle Nandī to Viṣṇu, who told Garuḍa to release the nāga. But, Garuḍa retorted that, it is only due to the strength of Garuḍa that Viṣṇu was always strong, and now he should not ask him to return what he earned on his own prowess. Observing this pride of Garuḍa, Viṣṇu pressed Garuḍa's head with his finger, whereby Garuḍa's body got contracted and he lost all strength (22-24) ; and he asked pardon of Viṣṇu. Viṣṇu sent him to Śiva. Śiva told Garuḍa to resort to the river Gautamī, another phase of Gaṅgā (see under "Rivers"—'Gautamī' ; also "Sages"—'Gautama'; also under 'Gaṇeśa'). Garuḍa went there, and having bathed there, got the original body, full of strength. The holy place came to be called 'Garuḍa' (Ib. 32-36). The *Garuḍa P*. (I.71,1-6) records that once, while the serpent-king Vāsuki was taking away the bile (*pitta*) of the demon Bala, Garuḍa attacked the former, who let the bile fall down. Some portion of it was swallowed by Garuḍa, but was immediately cast off through the nostrils ; that became the gem called *marakata* (greenish in hue). According to an account from the *Sk. P.* (IV.58.75-78), in the incarnation of Buddha, Lord Viṣṇu became Buddha, Lakṣmī became a nun (*parivrājikā*) and Garuḍa became his disciple and learnt the *dharma*, with all devotion.

Garuḍa is associated with magical formulae, and the removal of snake-poison. The *Garuḍa P.* (I.191.2) says that a person who wears the image of Tārkṣya (Garuḍa), made from the tooth of a bear, would not be bitten by serpents.[2] At another place the same Purāṇa says (Ib. I.19. 15ff) that one who desires to protect himself from serpents should draw a figure of Garuḍa in his house. At the mouth of the figure the mystic letter *aum* (ॐ) should be written ; at the throat the word 'Kuru' ; at the *gulphas* (anklets) he should place the *Kunda*-flowers ; at the feet he should write the word '*svāhā*'. If this is done in the house, serpents do not come near it.[3] Another method is that on a lotus having eight petals, the *mantra—Om suvarṇarekhe, kukkuṭa-vigraharūpiṇī svāhā* (hail, O you having the line of gold, O having a cock's body !). Water from a wash of this device causes the snake-poison vanish ; i.e. a person should be given a bath by water falling from this device (Ib. 17,18) ; also if the figure of Garuḍa is drawn on the fingers or on the body, on face, chest, at the genital organ and at

feet, serpents do not bite (Ib. 19).[4] In the ear of a person bitten by a snake the following *mantra* is to be recited—"*Om hrīm hraum hrīm phiruṇḍāyai svāhā*". The poison vanishes (Ib. 21) ; also the following may be done. At the feet *a* and *ā* should be written, *i-ī* at the ankles and at the knee, at the waist the letters *u-ū*, *e ai*, *O* at the navel, and at the heart *aum* ; at the mouth *am*, and *aḥ* at the head. All these should be with the word '*hamsa*' (Ib. 22). The conjurer should think himself to be Garuḍa, and then should employ the lore of removing poison (*Viṣaharī vidyā*). He should 'place' *hamsa* in the left hand, with the control of (or the closure of) the mouth and nostrils (of the affected) and recite the *mantra*. The affected would vomit out the poison. The magician should remember Nīlakaṇṭha (Śiva) at this time (Ib.23-26).[5] According to yet another device, the *Garuḍa P.* (I.197.1-54), saying that it was told by Garuḍa himself, also that this device was told to Kaśyapa by Sumitra, the Gāruḍī (=the magician) should contemplate on (and draw the figure of) the earth-goddess, with her full expanse and yellowish in colour, having the moon as her god. In the midst he should contemplate the circle of Varuṇa ; in the midst of it a lotus, associated with the half-moon, having the mild hue of the *indranīla* gem, or a fiery circle, or he should contemplate a triangle endowed with the *swastika* figure and with fiery flames, also a circle dark as soot with a dot in the centre. He also should contemplate thereafter nectar from the sky like a milky wave white like a crystal, encompassing the whole world (Ib. 8-11). Vāsuki and Śaṅkhapāla should be established on the circle of the earth. Karkoṭaka and Padmanābha should be on the Varuṇa circle. To the South-east there should be placed the serpents (*nāgas*) Kulika and Takṣaka ; and the two Mahābjakas (big lotuses) on the circle of Vāyu. He should also establish here the five elements (Ib. 12-13), (from v. 14 to 24 some *tāntrika* design is described). The Gāruḍī should think himself to be Śiva having the moon-crescent on the head, having three eyes, fierce and having terrible jaws, with a spear in hand, having four faces, ten hands and having reddish eyes, ready to engulf the whole creation and trying to destroy the universe, being surrounded by flames; he also should remember Bhairava (Ib. 47-48), and also Garuḍas, for the destruction of the serpents, in a terrible form, his chest enclosing the seven heavens and the whole world at his throat. At his head, Śiva should be contemplated (Ib. 50-51). Having attained this form, he should think of any person or persons whose ailments



*Garuḍī*

are to be destroyed. All sorts of difficulties, such as ghosts, serpents etc. and even the fevers that come at intervals, like *cāturthika* etc. get abated (Ib. 53-54). A similar device is described by the *Agni P.* (295.6-16) with slight variations. (For Tārkṣya-*mantra* see under "mantra").[6] According to the *Brahmavai P.* (Śrīkṛṣṇakhaṇḍa 51.1) Dhanvantari is said to be the disciple of Garuḍa. In one of the gifts prescribed to be given at the Ratneśvara-liṅga, in Prabhāsa, an idol of Garuḍa prepared in gold is mentioned (*Sk. P.* VII. 1.157.7) (For Garuḍa-Gāyatrī, see under "Gāyatrī").

1. For a detailed examination of this legend see J. Charpentier, *Die Suparṇa-sage* Uppasala, 1920; Dange, Sadashiv A., *Legends in the Mahābhārata*, Delhi, 1969, pp. 1-157.

2. *Garuḍa P.* I. 191.2

   तार्क्ष्यमूर्तिं वहेद्यो वै भल्लूकदन्तनिर्मिताम् ।
   स पन्नगैर्न दश्येत यावज्जीवं वृषध्वज ।।

3. *Garuḍa P.* I. 19.15

   वधेप्सुर्नागनागानां मुखेऽथ प्रणवं न्यसेत् ।
   गन्ने कुरु न्यसेद्धीमान् कुन्दे च गुल्फयोः स्मृतः ।।
   स्वाहा पादयुगे चैव युगहा न्यास ईरितः ।।

   Ib. 16

   गृहेऽपि लिखितो यत्र तन्नागा संत्यजन्ति च ।।

4. Ib. 19

   अंगुष्ठादिकनिष्ठिकान्तं करे न्यस्याथ देहके ।
   के वक्त्रे हृदि लिंगे च पादयोर्गरुडः स हि ।।

   Ib. 20

   नातिक्रामन्ति च तच्छायां स्वप्नेऽपि विषपन्नगाः ।।

5. Ib. 24[ab]

   गरुडोऽहमिति ज्ञात्वा कुर्याद् विषहरीं क्रियाम् ।
   हं मंत्रं गात्रविन्यस्तं विषादिहरमीरितम् ।।

Ib. 25

न्यस्य हंसं वामकरे नासामुखविरोधकृत् ।
मंत्री हरेद् दष्टकस्य त्वङ्मांसादिगतं विषम् ॥

6. Also *Agni P.* 297.5, the *mantra* is :—

ॐ नमो भगवते रुद्राय प्रेताधिपतये,
शृणु शृणु, गर्ज गर्ज, भ्रामय भ्रामय,
मुञ्च मुञ्च, मुह्य मुह्य, कट्ट कट्ट,
आविश, आविश, सुवर्णपतंगसमो*
ज्ञापयति ठ ठ ठ.

*गरुडो v. r.

The *Garuḍa P.* (I. 19.21) mentions Bhiruṇḍā as the goddess who destroys poison.

*Gautama* : (Gautama is a famous sage and is referred to right from the Vedic period. Thus, as he is an important personality, he has been given a separate motif in this work). The most prominent legend associated with Gautma in the Purāṇas is his being trapped by sages and Gaṇapati into the sin of the killing of a cow, the result being the bringing of the Gaṅgā by him. Actually the identification of the river Gautamī (=Godāvarī) and the Gaṅgā is the motif in this legend. According to the *Varāha P.* (70.10ff), Gautama was staying in the Daṇḍakavana (the forest named Daṇḍaka). He asked a boon from Brahmā to render the corn-stalks in his field free from any danger. This was done. Once there broke out a terrible famine that lasted for twelve years. The sages in the vicinity resorted to Gautama. After staying for some time with Gautama, they made a magic-cow and placed her in the field of Gautama; having done this they left the place for pilgrimage. When Gautama saw the cow grazing in the surroundings of his dwelling in the field, he took water in his palm and sprinkled it over her saying "*prāṇi-rudra*—" etc. The cow fell down like the drop of water (*jalabinduvat*). Now, when the sages in the vicinity knew this, they prescribed an expiation—namely to sprinkle the dead cow with the water of the Gaṅgā. Gautama propitiated Śiva, going to the Himālaya mountain, and asked for the Gaṅgā that was in his locks. As the Gaṅgā was released, the dead cow got washed

by her water and got up; and the great river began to flow continuously (Ib. 35.).[1] When Gautama knew that the sages had played a trick to make him bring the Gaṅgā (=in the form of the Godā-Gautamī) he cursed them—"Be you devoid of the three Vedas, and unworthy for Vedic rites" (Ib. 39$^{cd}$). The same account is recorded by the *Kūrma P.*, which changes the place from Daṇḍakavana to Dāruvana (I.15.91ff). There is a slight change also in the narrative. It is said that after twelve years when the famine abated, the sages, that had taken resort to Gautama, wanted to go away. But Gautama wanted them to stay. They now created the weak magic-cow and caused her to be taken to Gautama. The latter looked at her with compassion and caused her to be tied in the stall; but the moment she was touched, she died. The *Śiva P.* also records the account (IV. 24.4ff). According to this account, Gautama practised penance and propitiated Varuṇa to give rains in the continued famine. When Varuṇa said that the 'no-rain' position was with the wish of the gods, Gautama asked him for water by another method. So Varuṇa told Gautama to prepare a pit. Gautama prepared a pit measuring a cubit. This was filled in by Varuṇa with divine water; and he said to Gautama "May there be everlasting non-perishing water here. This will be a holy place bearing your name" (Ib. 18).[2] Now, Gautama planted many trees round about this place. Once he sent his disciples to bring water from this place. But there were many other women, the wives of other sages; and they wanted to take water first. This disciples told of this to Ahalyā, the wife of Gautama. She, now, went there personally and brought water to Gautama. At this the wives of other sages got angry and asked their respective husbands to punish Gautama. The sages agreed. They propitiated Gaṇeśa to arrange for the humiliation of Gautama at their hands. Gaṇeśa tried to persuade them from the ill desire; but they would not. So Gaṇeśa agreed. He became a very weak cow and began grazing in the field of Gautama, filled with barley and paddy (Ib. 25.29).[3] As Gautama tried to dissuade her with the help of a stalk, the cow fell down dead. Now the sages came on the scene and prescribed an expiation. Either Gautama should go round the earth thrice or he should bring the Gaṅgā there and take bath at that place in her water. The story that follows is the same as narrated earlier. The curse of Gautama is interesting. He told the sages—"May you not have faith, henceforth, in the way of Śiva, that gives release from

the worldly affairs; your foreheads shall be smeared with mud henceforth" (Ib. 27.36-38).[4] (see also under "Gaṇeśa" ; "Rivers"—'Gautamī').

It will be seen that the last account brings in Ahalyā, who is associated with Gautama, and her paramour is Indra in the Vedic literature, where Indra is addressed as *ahalyāyai jāra* ("the paramour of Ahalyā"). According to an account from the *Brahma P.* (87.6ff) Ahalyā was brought up by Gautama and was returned to Brahmā, when she attained youth. All gods, especially Indra, were desirous of gaining her. But seeing the dignity of Gautama, Brahmā decided to give her to Gautama. So he proclaimed that whosoever circumambulated the earth (cf. "Gaṇeśa") first would be rewarded with Ahalyā. Now, when all the gods started to go round the earth, Gautama noticed that the divine cow Surabhi was in the process of delivering a calf. He circumambulated her remembering that she was the earth; he also went round the Śiva-liṅga. Thus he acquired Ahalyā (Ib. 20) (see also "Ahalyā" ; "Indra"). In a rather queer account from the *Śiva P.* (V. 4.32-33) Gautama is said to have been beguiled by the magic of Śiva. In this condition he saw Śāradvatī naked; and he had passion for her. As he got excited, he released the semen, which he collected in a wooden vessel (*droṇyām*); from this *droṇī* was born Droṇa, the best of warriors.[5]

1. *Varāha P.* 70.35

तज्जलप्लाविता सा गौः गता चोत्थाय भामिनी ।
नदी च महती जाता पुण्यतोया शुचिह्रदा ॥

2. *Śiva P.* IV. 24.18

अक्षयं च जलं तेऽस्तु तीर्थभूतं महामुने ।
तव नाम्ना च विख्यातं क्षितावेतद् भविष्यति ॥

3. *Śiva P.* IV. 25.29

गौतमस्य च केदारे तत्रासन्व्रीहयो यवाः ।
गणेशस्तत्र गौर्भूत्वा जगाम किल दुर्बला ॥

4. *Śiva P.* IV. 27.38

अद्यप्रभृति भालानि मृल्लिन्तुनि भवप्ता व: ।
स्रंसध्वं नरके यूयं भालमृल्लेपना द्विजा: ॥

5. *Śiva P.* V. 4.33

रेत: स्कन्नं दधार स्वं द्रोण्यां चैव स तापस: ।
तस्माच्च कलशाज्जातो द्रोण: शस्त्रभृतां वर: ॥

*Gāyatrī* : (The original Gāyatrī—Sāvitrī *mantra* is given at note 21 below). Gāyatrī is the name of the Vedic metre, in which the famous solar verse called Sāvitrī obtains (RV. III. 62.10). The Purāṇas have recorded a curious legend anthropomorphizing these two, stating that Gāyatrī and Sāvitrī are different from each other, both being associated with Brahmā (the Prajāpati of the Vedic Brahmanic literature). According to the legend, Brahmā was performing a sacrifice at Hāṭakeśvara. According to the sacrificial tradition, his wife was to be with him. So he sent Nārada for Sāvitrī. Nārada desired to play mischief and wanted to create a quarrel between Sāvitrī and Brahmā. So he told Sāvitrī to go to the sacrifice at her leisure, along with other women, the wives of the gods. As time glided along, and the proper time was elapsing, Brahmā asked Indra to bring some other maiden. Indra saw a *gopa-kanyā* (a cowherd girl) with the jar of butter-milk on her head, and called her. He caused her to enter the mouth of a cow and pulled her through her anus.[1] Thus he purified her, gave her bath and brought her to the place of the sacrifice. Viṣṇu told Brahmā to marry the maiden forthwith, as she was now purified. As she was caused to enter the mouth and come out from the anus of the *go* (cow) she was named *Gāyatrī* (*Sk. P.* VI. 181.3-75). The account comes also at another place in the *Sk. P.* (Ib. 188.56-83; 189.1ff). As the sacrifice of Brahmā was to start at Hāṭakeśvara, and the wives of the gods had assembled to witness the ritual of establishing the branch of the Audumbara tree (Audumbarī),[2] Sāvitrī came along. She cursed the brāhmaṇas saying that they would not get a proper dwelling place, and that the Nāgara brāhmaṇa will not attain the fruits of worship. The goddesses took resort to the *Audumbarī*, who assured them that they would be respected in 68 families (places, Ib. 189.15). According to another account in the *Sk. P.* (VI. 192.81ff), Sāvitrī came to the

sacrificial pandal of Brahmā at Hāṭakeśvara, after learning about the marriage of Brahmā and Gāyatrī;[3] she cursed them and all other gods and said, "I shall go to such a place where even the name of this Voluptuous one (=Brahmā) would not be heard". Saying this, she went away. She placed her left foot on the side of a mountain, and with the right she climbed up to the top. It is said that even now the left step of Sāvitrī is visible (at Hāṭakeśvara). One who worships this foot-print of Sāvitrī gets all his desires fulfilled (Ib. 89). Her worship is enjoined on the full-moonday (Ib. 91). One speciality of her worship is that a wick-lamp with red thread is enjoined (Ib. 92);[4] and even widows can worship her (Ib. 95). In the same context, earlier we note that Sāvitrī curses the *gopakanyā*, Gāyatrī, saying that she is a "censured cowherdess" (*vigarhitā ābhīrī*), "of no character like a prostitute" (*veśyeva naṣṭacaritā*) and "having many husbands" (*bahubhartṛkā*) (Ib. 54).[5] Sāvitrī also curses Gāyatrī as saying that none shall worship her; and if a woman worships Gāyatrī, she would be inviting sorrow, will be issueless. She also would be termed "one having five husbands" (Ib. 59-62).[6] In her family will be born sons that would subsist on cows *i.e.* they would be cowherds (Ib. 63-64); the account occurs also at *Padma P.*, sṛṣṭikhaṇḍa 16.111ff); see also *Sk. P.* VII. 1.165.15ff).

*Appearance and Types* : The real *Sāvitrī mantra* in the Gāyatrī metre is enjoined to be recited only by the *dvijas i.e.* persons of the three upper *varṇas, viz.* Brāhmaṇas, Kṣatriyas and the Vaiśyas ; not by a Śūdra; for if he did, he would commit the sin of "killing a brāhmaṇa" (*brahmahatyā*; *Sk. P.* V. 3.200.3). Here she is said to be lustrous like the sun; hence is she called Sāvitrī. She is described anthropomorphically, as follows :—She is to be contemplated as a *bālā* (*i.e.* of about sixteen years in age) having red wearing, at the dawn or the morning twilight. At noon she should be contemplated as a young woman with full breasts, wearing white sacred thread. At dusk-fall or the beginning of night she should be contemplated as of white complexion, and with white hair (Ib. 7-10).[7] According to the *Liṅga P.* (I. 13.5-7) Gāyatrī is called Maheśvarī as she is said to be born from the mouth of Śiva, Maheśvara, ("the great god"). She is said to be having four feet, four faces, four hands, four breasts (udders?), four eyes, four horns, four jaws, having thirty-two qualities and also facing all quarters. Further she is said to be the daughter of Brahmā, being the source of

creation in the form of the cow (Ib. 16.33[cd] *caturmukhī jagadyoniḥ prakṛtir gauḥ pratiṣṭhitā*).

The accounts mentioned above show that in the course of time, various 'Gāyatrīs' (*i.e.* verses in the metre of that name) began to be enjoined for different sects (As for example, there is the Rudra Gāyatrī, and the Gaṇeśa Gāyatrī).[8] A Gāyatrī known as *Ajapā* is mentioned in this connection, and it is said to be specially suited for the *Yogīs*. By the very contemplation of this one, it is said, a man gets rid of sins (*Sk. P.* IV. 41.158).[9] The Rudra Gāyatrī is described as youthful, with youth sprouting from her body, bright as pure crystals, endowed with the Triṣṭubh metre; her 'seer' (*ṛṣi*) is Kaśyapa and she has the form of the Yajurveda; she has three letters, and is mounted on the Bull; she excels in driving the fears of her devotees (*Sk. P.* IV. 35.192-193). This Sāvitrī (=Gāyatrī) is enjoined at the mid-day *sandhyā*.[10] At another place Gāyatrī is said to be Vaiṣṇavī (*i.e.* having Viṣṇu as the deity), Saurī (sun-deity), or Śaivī (Śiva-deity) as the case, and desire of the devotee, may be (*Sk. P.* V. 3.85.88[ab]; for Vaiṣṇavī; see also Ib. II. 2.34.44[cd] *gāyatrī vaiṣṇavī yā vai*). It is said that Śiva (Hara) took bath in the river Sarasvatī, born of Plakṣa (*plakṣajā*) and muttered, in the water itself, the Drupadā Gāyatrī (*Vāmana P.*, 34.19, *drupadām nāma gāyatrīm jajāpāntarjale haraḥ*).

About the creation of Gāyatrī we have the following account. From the heart of the divine *Om-kāra* (the utterance 'Om, which is mystic, and is believed to embody all letter-clusters and creations) was produced the sound Vaṣaṭ.[11] By the side was seen the goddess Gāyatrī, the very excellence of the *mantras*, having 24 syllables (3 feet of 8 letters each); she had six sides (*ṣaṭ-kukṣiḥ*), had three 'feet' and she was endowed with five heads. She was of melodious voice, and became also famous as Sāvitrī (*Sk. P.* V. 2.52.8-10).[12] According to an account, once Nārada saw a girl in the Śveta-dvīpa, and asked who she was! Immediately he forgot all his learning. Amazed, he surrendered to her. The miracle he saw was as follows. In her body he saw a divine man; in his chest he saw another; and in the heart he saw one more. Now said Gāyatrī, "I am the mother of all the Vedas; and you do not know me! Hence have I taken away all the Vedas from you" (Ib. 2.58.6-13). The three men that he saw were the three Vedas (Ṛgveda, Yajurveda and Sāmaveda). She said, "In my body are the

three Vedas, and the three fires (Gārhapatya, Āhavanīya and Dakṣiṇa)". (Ib. 17; see under "Fire"). Sāvitrī is established at the Akṣayavaṭa (*i.e.* "Non-perishing fig-tree") at Prayāga. A similar account occurs in the *Varāha P.* (2.63-80), where the Ṛgveda is said to be Nārāyaṇa, Yajurveda to be Brahmā and Sāmaveda Rudra; these are said to be the embodiments of all letters from *a* onwards (Ib. 76-80). Gāyatrī is described as of fair complexion, wearing the garment made of silk (*Kauśeya*); she has a rosary in her hand and is seated on a lotus. She is also said to be seated in the interior of the solar orb. and also in the region of Brahmā (*Garuḍa P.* I. 205.70-72).

Gāyatrī is enjoined at various rituals, pertaining to divine worship and also the rituals of the manes. Before requesting the brāhmaṇas at the *śrāddha* to start taking meals, Gāyatrī with the *Vyāhṛtis* (*Om bhuḥ, bhuvaḥ, svaḥ*) and the *mantra, madhu vātā ṛtāyate* (*RV.* I. 90.6), are enjoined to be uttered (*Agni P.* 163.12.13). Gāyatrī (*i.e.* the mantra) is enjoined to be uttered standing in water, sixteen times, then *prāṇāyāma* and an offering into the fire is enjoined as the morning ritual (*Agni P.* 149.2).[13] For the ridding of sins one is asked to offer sesame, along with the recitation of the Gāyatrī; one who desires peace of mind should offer barley; and one who desires long life should offer clarified butter. For the fulfilment of an action the offering of mustard-seeds is enjoined, and of milk for brilliance of knowledge; with the desire of a son, curds should be offered; and a person who desires corn should offer rice; all with the recitation of the Gāyatrī (*Agni P.* 215.25-26).[14] For the pacification of the trouble from the planets faggots from trees oozing milk are enjoined; a person who desires wealth is to offer faggots of the *bilva* tree; and one who craves for prosperity should offer lotuses; a person desiring health should offer *dūrvā* grass. The same is enjoined at a calamity to ward it off. A person who desires fortune should offer *guggulu* (=kind of gum, giving unique odour when cast in the fire), and a person who desires the mastery over a lord should offer milk-preparation in the fire (Ib. 27.28).[15] It is said that *dūrvā* should be offered after being smeared with triple sweet things, *i.e.* sugar, ghee and honey (Ib. 280.5 *trimadhurāplutām*).

Some other details of Gāyatrī *i.e.* Sāvitrī are given in the *Garuḍa P.*

(I. 35.1-5ff). In line with the Vedic tradition it is said that the 'seer' (*ṛṣi*) of the Gāyatrī (=Sāvitrī) is Viśvāmitra.[16] The deity is Savitṛ. Along with these Vedic details, the Puranic details are—She has Brahmā at the head, Rudra at the top of hair; and she is sheltered at the heart of Viṣṇu; her only eye is the *Viniyoga* ("proper application"); and she has the same *gotra* (family) as of Kātyāyana.[17] The three worlds are her feet (the Gāyatrī metre has three feet (*pādās* of eight syllables each); she is placed in the belly of the earth (Ib. 3[ab] *trailokya-caraṇa-jñeya, pṛthivī-kukṣi-saṃsthitā*). Contemplating Gāyatrī as described thus, one should mutter for twelve lacs of times. Gāyatrī is said to be of three 'feet' having eight letters in each, or having four 'feet' having six in each. It is said that in the *japa* (silent muttering) the three-feeted Gāyatrī should be used (Ib. 3.4).[18] According to this *purāṇa* Gāyatrī is red, Sāvitrī is of white colour and the Sarasvatī is of black colour; this forms the trio of the joints of time (*i.e.* morning, noon and evening) (Ib. 11).[19]

The *Agni P.* (329.1-2) which gives more details of the structure of the Gāyatrī says that in the tradition of the *mantras* (or metres, *chandodhikāre*) the Gāyatrī metre is said to be having one syllable ; it is also of fifteen syllables, while the Prājāpatya Gāyatrī (*i.e.* pertaining to the deity Prajāpati) is of eight syllables. The followers of the Yajurveda have the Gāyatrī of six syllables; for the followers of the Sāmaveda, it is of twelve syllables; for the followers of the Ṛgveda, it is of eighteen syllables ; and for the Sāmavedins, two syllables may be more.[20] The Purāṇa names the various metres such as Uṣṇik, Anuṣṭubh, Bṛhatī, Paṅkti. Triṣṭubh and Jagatī as Brāhma-Gāyatrīs (Ib.4; *i.e.* Prājāpatya as noted above). It also mentions the *Vasu* type of Gāyatrī when there is necessity of supplying a letter to complete the foot (Ib. 330.1[ab]—*pādā-āpādapūraṇe gāyatryo vasavaḥ smṛtāḥ*). A Gāyatrī having a syllable less in a *pādā* is called *pādā-nicṛt* (Ib.3). According to the *Padma P.* (sṛṣṭikhaṇḍa 43.144.160), Gāyatrī is white in complexion, in her mouth is the fire and her seer is Viśvāmitra. She rose from the head of Brahmā, is established in the heart of Viṣṇu and is the tuft of Rudra-Śiva (Ib. 144-145). Her *gotra* is said to be Sāṅkhyāyana (Ib. *Sāṅkhyāyana-gotra-jā*). Here also the three worlds are said to be her feet, and she is set in the belly of the earth (Ib. 146). The *Liṅga P.* (I. 16.33ff) identifies Gāyatrī with the goddess Gaurī, the very power of creation. She is said to have four faces etc. (Ib. 13.5-6).

*Method of Recitation* : In the *Agni P.* the following method to be followed is mentioned in respect of Gāyatrī. First of all, the sound 'Om' is to be uttered, then the name of the seer, *i.e.* Viśvāmitra, is to be uttered, then the name of the *chandas* (Gāyatrī) and the deity *i.e.* Savitṛ is to be recited. Then Gāyatrī should be invoked to arrive. Then again '*Om*' is to be uttered. While contemplating the '*Om*' the pigtail is to be tied; then having sipped water (*ācamya*) one should touch the heart, the navel and the shoulders (*Agni P.* 215.7-13). The method of contemplation is mentioned as follows. Every letter of the *mantra*[21] is to be fixed at a part of the body. Thus—*ta* (in *tat*) at the head, *sa* at the mouth, *vi* at the throat, *tu* at body-joints, *va* at the heart, *re* at both the sides, *ṇi* at the right belly, *ya* at the left (thus *ṇi-yam=ṇyam* in the *mantra*), *bhar* at the waist, *go* again at the two sides, *de* at the knees, *va* at the feet, *sya* at the thumbs, *dhī* at the chest, *ma* at the root of the knees, *hi* at the private parts (*guhyam*), *dhi* at the heart, *yo* at the lower lip, next *yo* at the upper one, *na* (=*ḥ*) at the nostrils, *pra* at the eyes, *co* at the eye-brows, *da* at the breath, *yāt* at the forehead (*Sk. P.* VII. 1.107.29-36).

The *Agni P.* (216.1-13) explains the various words occurring in the Gāyatrī *mantra*; and the word Gāyatrī has been explained as follows : "As she protects the disciples, while being sung, she is called Gāyatrī (Ib. v. 1).[22] Water thrown around at the twilights along with the chanting of the Gāyatrī *mantra* is believed to kill the demons called "Mandeha" that are believed to threaten the sun at the rising and the setting time (*Viṣṇu P.* II. 8.48; see under "Demons", 'Mandeha'). The *Padma P.* (Sṛṣṭikhaṇḍa 17.309-335) describes Gāyatrī variously as the mother of the Vedas, purified with the eight letters (*i.e.* eight in each foot in her three feet; $8 \times 3 = 24$), having strong arms yet soft like the plantain-stalk, she has a deer-horn in one hand (which is a mark of the wife of the sacrificer in the Vedic sacrifice)[23] and, in another one a lotus (Ib. 312$^{cd}$ *eṇaśṛṅgam kare gṛhya paṅkajam ca sunirmalam*). She is described as a very beautiful woman having all limbs proportionate. She is said to be specially worshipped and propitiated on the full-moon-day of the months of Jyeṣṭha and Kārttika. The popularity of Gāyatrī (originally the praise of the power of the sun-god, Sāvitrī in the Gāyatrī metre) could be seen from the praise of various gods in the same metre.[24]

1. *Sk. P.* VI. 181.62[cd]

गोवक्त्रेण प्रवेश्याथ गुह्येनाकर्षयत्तत: ।

Ib. 63[ab]

एवं मेध्यतमां कृत्वा.............. ॥

2. A udumbarī is to be first planted on the main support of the sacrificial pandal, in the beginning of the Vedic sacrifice; cf. *Śat Br*. III. 6.1.1ff.

3. The accounts probably indicate that though the Gāyatrī metre was adored, the Sāvitrī ṛc fell into background, or had rivals in different sects or castes, see note 24.

4. See below; the garment of Sāvitrī is red.

5. This is obviously due to the same metre, Gāyatrī being used by various sects for *mantras*, having gods, other than the sun.

6. *Sk. P.* VI. 192.61

करिष्यति च या नारी पूजा य(अ?) स्या अपि क्वचित् ।
सा भविष्यति दुःखाढया वंध्या दौर्भाग्य-संयुता ॥

Ib. 62

पापिष्ठा नष्टचरिता यथैषा पञ्चभर्तृका ।
विख्यातिं यास्यते लोके यथा चासौ तथैव सा ॥

7. *Sk. P.* V. 3.200.7

बाला बालेन्दुसदृशी रक्तवस्त्रानुलेपना ।
उषःकाले तु ध्यातव्या संध्यासंधान उत्तमे ॥

Ib. 8

उत्तुंगपीवरकुचा सुमुखी शुभदर्शना ।
सर्वाभरणसंपन्ना श्वेतमाल्यानुलेपना ॥

Ib. 9

श्वेतवस्त्रपरिच्छन्ना श्वेतयज्ञोपवीतिनी ।
मध्याह्नसंध्या ध्यातव्या तरुणा मुक्तिभुक्तिदा ॥

Ib. 10

प्रदोषे तु पुन: पार्थ श्वेता पांडुरमूर्धजा ।

8. Rudra

तत्पुरुषाय विद्महे महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ।

Gaṇeśa...see note 24 below.

9. *Sk. P.* IV.41.158

अजपा नाम गायत्री योगिनां मोक्षदायिनी ।
अस्याः संकल्पमात्रेण नरः पापैः प्रमुच्यते ॥

10. *Sk. P.* IV.35.192.

नवयौवनभिन्नांगीं शुद्धस्फटिकनिर्मलाम् ।
त्रिष्टुप्छंदःसमायुक्तां सावित्रीं रुद्रदैवताम् ॥

Ib. 193

कश्यपर्षिसमायुक्तां यजुर्वेदस्वरूपिणीम् ।
त्र्यक्षरां वृषभारूढां भक्ताभयकरां पराम् ॥

The epithet 'त्रिष्टुप्चछन्दसमायुक्ता' is rather interesting. It indicates a सावित्री ऋच् in the त्रिष्टुभ् as well as in the गायत्री metres. This new point indicates the tradition of a सावित्री -*ṛc*. in other metres.

11. Both *Om* and Vaṣaṭ, are believed in the Vedic ritual tradition to be the males of the verse-female. The utterance Vaṣat is used at the actual offering; cf. *Śat. Br*. I.7.2.11; also I.4.1.2 where the sound *Hiñ* is said to be the male; also *Pañcaviṁśa Br*. VIII. 7.13.

12. *Sk. P.* V.2.52.8.

हृदयात्तस्य देवस्य वषट्कारः समुत्थितः ।
छंदसां प्रवरा देवी चतुर्विंशाक्षरा परा ॥

Ib. 9

षट्कुक्षिः सा त्रिपाद् च पंचशीर्षोपलक्षिता ।
समीपवर्तिनी देवी पार्श्वे तस्य व्यवस्थिता ॥

Ib. 10[ab]

गायत्री मधुराभाषा सावित्री लोकविश्रुता ॥

13. *Agni. P.* 149.2

अन्तर्जलं च गायत्रीं जप्ता षोडषधाऽऽचरेत् ।
प्राणायामांश्च पूर्वाह्णे जुहुयात्पावके हविः ॥

cf. also Ib. 259.3-8.

14. *Agni P.* 215.25

गायत्र्या तु तिलैर्होमः सर्वपापप्रणाशनः ।
शान्तिकामो यवैः कुर्यात् आयुष्कामो घतेन च ॥

Ib. 26

सिद्धार्थकैः कर्मसिध्यै पयसा ब्रह्मवर्चसे ।
पुत्रकामस्तथा दध्ना धान्यकामस्तु शालिभिः ॥

cf. आयुर्वै घृतम् ।

The offering is on the belief of homeopathic magic.

15. Ib. 27.

क्षीरिवृक्षसमिद्भिस्तु ग्रहपीडोपशान्तये ।
धनकामस्तथा बिल्वैः श्रीकामः कमलैस्तथा ॥

Ib. 28

आरोग्यकामो दूर्वाभिर्गुरूत्पाते स एव हि ।
सौभाग्येच्छुर्गुग्गुलुना विद्यार्थी पायसेन च ॥

16. The Sāvitrī-Gāyatrī *mantra* occurs in the Viśvāmitra-hymns *RV.* III. 62.10

17. *Garuḍa P.* I.35.2

ब्रह्मशीर्षा रुद्रशिखा विष्णोर्हृदयसंस्थिता ।
विनियोगैकनयना कात्यायनसगोत्रजा ॥

18. *Garuḍa P.* I.35.4

त्रिपदाष्टाक्षरा ज्ञेया चतुष्पादा षडक्षरा ।
जपे च त्रिपदा प्रोक्ता अर्चने च चतुष्पदा ॥

19. Ib. I.36.11

रक्ता भवति गायत्री सावित्री शुक्लवर्णिका ।
कृष्णा सरस्वती ज्ञेया संध्यात्रयमुदाहृतम् ॥

20. *Agni P.* 329.1

छन्दोधिकारे गायत्री देवी चैकाक्षरा भवेत् ।
पञ्चदशाक्षरा सा स्यात् प्राजापत्याष्टवर्णिका ॥

Ib. 2

यजुषां षडर्णा गायत्री साम्नां स्याद् द्वादशाक्षरा ।
ऋचामष्टादशार्णा स्यात् साम्नां वर्धेत च द्वयम् ॥

21. *RV.* III.62.10

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

22. *Agni P.* 216.1[cd]

गायञ्शिष्यान्यतस्त्रायेत् कायः प्राणांस्तथैव च ॥

The words गायन् and कायः are rather peculiar if गायत्री is the subject.

23. The Gopī or the cowherd-maid that impersonates her at the sacrifice of Brahmā, noted earlier, holds a silver-horn in her hand according to *Sk. P.* VII. 1.165.60. Actually the horn of a black antelope is held by the sacrificer, while his wife holds only a wooden peg.

24. Some of the *mantras* are as follows :

*Padma P.*, Pātālakhaṇḍa 108.87=*Liṅga P.* II.48.7

तत्पुरुषाय विद्महे महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥

The following mantras are taken from the *Liṅga P.* II.48

5. तत्पुरुषाय विद्महे वाग्विशुद्धाय धीमहि ।
तन्नो शिवः प्रचोदयात् ॥

6. गणाम्बिकायै विद्महे कर्मसिद्धयै च धीमहि ।
तन्नो गौरी प्रचोदयात् ॥

7. तत्पु.........महादेवाय ।
तन्नो रुद्रः............ ॥

8. तत्पुपुरुषाय विद्महे वक्रंतुण्डाय धीमहि ।
तन्नो दन्तिः प्रचोदयात् ॥

9. महासेनाय विद्महे वाग्विशुद्धाय धीमहि ।
तन्नो स्कन्दः प्रचोदयात् ॥

10. तीक्ष्णशृङ्गाय विद्महे वेदवादाय धीमहि ।
तन्नो वृषः प्रचोदयात् ॥

11. हरिवक्त्राय विद्महे रुद्रवक्त्राय धीमहि ।
तन्नो नन्दी प्रचोदयात् ॥

12. नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥

13. महाम्बिकायै च विद्महे कर्मसिध्यै च धीमहि ।
तन्नो लक्ष्मीः प्रचोदयात् ॥

14. समुद्भृतायै विद्महे विष्णुनैकेन धीमहि ।
तन्नो राधा प्रचोदयात् ॥

15. वैनतेयाय विद्महे सुवर्णपक्षाय धीमहि ।
तन्नो गरुडः प्रचोदयात् ॥

16. पक्षोद्भवाय विद्महे वेददेवाय धीमहि ।
तन्नः स्रष्टा प्रचोदयात् ॥

17. शिवास्यजायै विद्महे देवरूपायै धीमहि ।
तन्नो वाचा प्रचोदयात् ॥

18. देवराजाय विद्महे वज्रहस्ताय धीमहि ।
तन्नः शक्रः प्रचोदयात् ॥

19. रुद्रनेत्राय विद्महे शक्तिहस्ताय धीमहि ।
तन्नो वह्निः प्रचोदयात् ॥

20. वैवस्वताय विद्महे दण्डहस्ताय धीमहि ।
तन्नो यमः प्रचोदयात् ॥

21. निशाचराय विद्महे खड्गहस्ताय धीमहि ।
तन्नो निर्ऋतिः प्रचोदयात् ॥

22. शुद्धहस्ताय विद्महे पाशहस्ताय धीमहि ।
तन्नो वरुणः प्रचोदयात् ॥

23. सर्वप्राणाय विद्महे यष्टिहस्ताय धीमहि ।
तन्नो वायुः प्रचोदयात् ॥

24. यक्षेश्वराय विद्महे गदाहस्ताय धीमहि ।
तन्नो यक्षः प्रचोदयात् ॥

25. सर्वेश्वराय विद्महे शूलहस्ताय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥

26. कात्यायन्यै च विद्महे कन्याकुमार्यै धीमहि ।
तन्नो दुर्गा प्रचोदयात् ॥

*Gaze* : The sight of certain objects has been said to be commendable, while of others to be not good. In the context of the installation of the idols of gods, it is said that the preceptor should place white conches at the eyes ; for by gazing at, the materials become pure (*Garuḍa P.* I.48.21). In the context of the funeral rites it is ordained that after giving the handful of water (*jalāñjali*), mixed with barley-grains, *sarṣapa,* and *dūrvā,* one should look into a jar filled with grains, or other things (*pūrṇapātre*) (*Garuḍa P.* II.24.27$^{cd}$). Even a marriage procession has been said to be an auspicious thing to be seen (*Brahmavai P.*, Śrīkṛṣṇakhaṇḍa. 76.56).[1] When Uddhava started for journey Rādhā did the following for him (Ib.97.3ff). She showed him tender *dūrvā,* whole grain, white corn, white flower, parched rice (*lājāḥ*), fruit and leaves, and curds. She showed to him a mirror and a jar filled with water with leaves and tender shoots and fruits fixed in, and to which were applied sandal, *sindūra* (vermilion), musk and other fragrant substances (Ib.4$^{cd}$ *saphalam gandha-sindūrakastūrī-candanānvitam*), wreath of flowers, a lamp, a gem, a woman with her husband and sons living, gold and silver.

1. *Brahmavai P.* Śrīkṛṣṇakhaṇḍa 76.56

विवाहदर्शने कोटिस्वर्णदानफलं लभेत् ।
अन्ते स्वर्गं प्रयात्येवम् इहैव निश्चलां श्रियम् ॥

*Gems* : Various types of gems figure in the Purāṇas and there are various beliefs associated with them. This is also indicative of the fair progress in the science of gem-preparation and trade. The gems are named as follows—*vajra, marakata, ratna, padmarāga, mauktika* (pearl), *indranīla, mahānīla, vaiḍūrya, gandha-śasyaka, candrakānta, sūryakānta, sphaṭika, pulaka, karketana, puṣparāga, jyotīrasa, gomeda, rudhirākṣa, bhallātaka, gajja, saugandhika* (ruby) *dhūlī, tutthaka, sīsa, pīlu, pravālaka* (coral), *girivraja, bhujaṅgamaṇi* (the gem of the serpent), *vajramaṇi, ṭiṭṭibha, bhrāmara* and *utpala* (*Agni P.* 246. 1-6 ; for the main eight gems from among these see *Agni P.* 95.56-57).[1] The *Śiva P.* (*Vidyeśvara Saṃhitā* 11.11-12) mentions nine main gems.[2] The *Matsya P.* (287.4ff) mentions some of these gems, and adds the *gārutmata* (emerald). It says that in the gift (*dāna*) called *ratna-dhenu-dāna* ("A gem-cow") a cow made from these is to be donated. Allegorically, seven gems are mentioned by this *purāṇa* (141.43) :— a disc, a chariot, a gem, wife, deposit, horse and an elephant[3]. At the *dāna* (gift) called *ratnācala-dāna* ("the gift of the gem-mountain"), the replica of the mountain prepared from *muktāphala* (pearl) *Vajra, indranīla, padmarāga, vaiḍūrya* and *vidruma* is to be given (*Matsya P.* 89.1-4).

The *Garuḍa P.*, which deals with the gems rather elaborately tells that all these gems were produced from the various parts of the demon Bala (I.68.9-10). According to it, gems which are to be used for fortune, should be of proper origin and lustre. Speaking about the *Vajra* (diamond), it says that its origin is eight-fold—from the Himalaya mountain, from Mataṅga (*i.e.* from the temples of an elephant), from the country of Surāṣṭra, from Puṇḍra, Kaliṅga, Kośala, Veṇātaṭva and Sauvīra (Ib. 17).[4] Further details of each of these types of *Vajra* are mentioned as follows :—Himālaya-born—it is slightly reddish in hue ; Veṇātaṭva—having the lustre of the moon ; Surāṣṭra—red ; Sauvīra—like a dark cloud, or like a bluish lotus ; Kaliṅga—golden hued ; Kośala—of yellowish lustre ; Puṇḍra—dark ; Mātaṅga—dark yellow (Ib.18). About the appearance and qualities of the *Vajra* (and gems in general) it is said that it should be very minute, of good quality (shining) and on sides, all equally smooth. It should be devoid of any line, scratch, spots, dots, and a sign like the foot of a crow. If even a minutest of such *Vajra* be found, it is good, as it is the abode of deities ; and it is never fruitless if it is very sharp-ended (*Garuḍa P.* I.68.19-20).[5] The

various colours of the *Vajra* are associated with various deities: greenish-Viṣṇu ; White-Varuṇa; Yellow-Indra (Śakra) ; Tawny-fire ; dark-Yama, the lord of the manes (*pitṛpati*); and Reddish—the Maruts. (Ib. 21).[6] The various colours of the *Vajra* are associated with the various *Varṇas* in the society. Thus, for a *brāhmaṇa*, the *Vajra* of the colour and lustre of the conch, white lotus and a crystal is recommended ; for the Kṣatriya it should be of reddish hue, like that of the eyes of a hare ; for the Vaiśya bright greenish like that of a plantain-leaf ; and for the Śūdra it should be of the lustre of a well polished sword (Ib. 22).[7] It is further laid down that for a king the *Vajra* should be reddish like the *japā* (jasmine) flower, the cross-section of coral or like the juice of the turmeric (Ib. 23 *haridrā-rasa-sannikāśa*). It should be whole ; and even if a minute end is broken or mis-shaped it is inauspicious (Ib. 27). The *Vajra* is said to be efficacious in the fear from serpent-poison, fire, tiger, thieves and water ; it is also useful in rituals relating to magic as enjoined by the Atharvaveda (Ib. 33). The normal weight of the *Vajra* is said to be equal to twenty rice-grains (Ib. 34[b] *taṇḍula-vimśatim gurutve*) ; it may be noted that eight white mustards are said to be equal to one rice-grain (Ib. 37 *aṣṭabhiḥ sarṣapair gaurais taṇḍulam parikalpayet*). The *Vajra* which floats on water is said to be the best. But the wearing of a *Vajra*, even if it is of the highest virtue, is forbidden for a woman desiring a son (Ib. 43).[8] All metals in the world, and all gems can be cut by the *Vajra* ; the latter is never cut by anything ; it can be scratched only with another *Vajra* (Ib. 46-48).[9]

1. *Agni P.* 95.56[cd]

   वज्रार्कशान्तौ नीलातिनीलमुक्ताफलानि च ।

   Ib. 57

   पुष्पपद्मादिरागं च वैडूर्यं रत्नमष्टमम् ॥

2. *Śiva P.* 11.11[cd]

   नीलं रक्तं च वैडूर्यं श्यामं मारकतं तथा ।

   Ib. 12[ab]

   मुक्ता प्रवालगोमेदवज्राणि नवरत्नकम् ॥

3. *Matsya P.* I.41.43

चक्रं रथो मणिर्भार्या निधिरश्वोगजस्तथा ।
प्रोक्तानि सप्तरत्नानि पूर्वं स्वायंभुवेऽन्तरे ।।

4. *Garuḍa P.* I.68.17

हैममातंगसौराष्ट्राः पौण्ड्रकालिंगकोशलाः ।
वेणातट्वाः ससौवीराः वज्रस्याष्टविहारकाः ।।

5. *Ibid.*

Ib. 19

अत्यर्थं लघुवर्णञ्च गुणवत्पार्श्वेषु सम्यक् समम् ।
रेखाबिंदुकलंककाकपदकत्रासादिभिर्वर्जितम् ।।

Ib. 20

लोकेऽस्मिन्परमाणुमात्रमपि यद्वज्रं क्वचिद्दृश्यते ।
तस्मिन्देवसमाश्रयो ह्यवितथं तीक्ष्णाग्रधारं यदि ।।

6. Ib. 21

हरिश्वेतपीतपिशङ्गश्यामताम्राः ।
हरिवरुणशक्रहुतवहः पितृपतिमरुतां स्वका वर्णाः ।।

7. Ib. 22

विप्रस्य शंखकुमुदस्फटिकावदातः ।
स्यात्क्षत्रियस्य शशबभ्रुविलोचनाभः ।।
वैश्यस्य कान्तकदलीदलसन्निकाशः ।
शूद्रस्य धौतकरवालसमानदीप्तिः ।।

8. Ib. 43

नार्या वज्रमधार्यं गुणवदपि सुतप्रसूतिमिच्छन्त्या ।

9. Ib. 46

पृथिव्यां यानि रत्नानि ये चान्ये लोहधातवः ।
सर्वाणि विलिखेद् वज्रं तच्च तैर्न विलिख्यते ।।

Ib. 48cd

वज्रैर्वज्रं विलिखति नान्येन विलिख्यते वज्रम् ।।

*Other important gems are as follows* :—

(1) *Bhīṣma-maṇi*—Believed to have been produced from the semen of Bala. The colour is white like the conch or the white lotus. It is said that due to the power of this gem wild beasts run away (*Garuḍa P.* I.76.1-4). It also removes the poison of serpents, rats, scorpions, and keeps the wearer free from fear of fire, water, an enemy and a thief (Ib. 6).

(2) *Indranīla*—According to the *Garuḍa P.* (I.72.1ff) this gem is created from the eyes of the demon Bala. Its colour is said to be like the blue lotus, the plough (-share ; made of heated iron ?), the drone, like the throat of Śiva, or like the sea, like the throat of the cuckoo. For testing, this gem is not to be placed in the fire ; for if it is so placed, it is spoilt (Ib. 13).[1] The Indranīla is described by the following characteristics :—in the midst of this gem there is the hue of the rainbow ; and if it is placed in milk a hundred times of its own volume, the latter gets to have a bluish hue (Ib. 17-18).[2]

1. *Garuḍa P.* I.72.13

अग्निमात्रापरिज्ञाने पाददोषैश्च दूषितः ।
सोऽनर्थकाय भवेद्भर्तुः कर्तुः कारयितुस्तथा ॥

2. Ib. 72.17

यस्य मध्यगता भाति नीलस्येन्द्रायुधप्रभा ।
तमिन्द्रनीलमित्याहुः महार्हं भुवि दुर्लभम् ॥

Ib. 18

यस्य वर्णस्य भूयस्त्वात् क्षीरे शतगुणे स्थितः ।
नीलतां नयेत्सर्वं महानीलः स उच्यते ॥

(3) *Karketana*—This gem is believed to have been produced from the nails of the demon Bali. The colour of this gem is said to be like blood, the juice of Soma, or honey ; it is slightly red, or bluish, even white (*Garuḍa P.* I.75.1ff). When it is coated by a golden film or receptacle (actually, Ib. 4, *pātreṇa kāñcanamayena*) and heated, it gets

to be lustrous. In this accomplishment it is efficacious in fighting away any disease, destroys the evil effects of Kali (the mythical cruel power), enhances life and gives progeny and joy.[1]

1. *Garuḍa P.* I.75.4

पात्रेण कांचनमयेन तु वेष्टयित्वा ।
तप्तं यदा हुतवहैर्भवति प्रकाशम् ।।
रोगप्रणाशनकरं कलिनाशनं तद् ।
आयुष्करं कुलकरञ्च सुखप्रदञ्च ।।

(4) *Marakata* (Emerald)—This gem is described as of a dark green hue; it looks as if inlaid with the dust of gold (*Garuḍa P.* I. 71.12 *Kañcana-cūrṇasyāntaḥ pūrṇamiva lakṣyate*). It is said to be also like the *bhallātakī-putrikā*. (The upper-shoot of the 'Marking nut'—*bhilāva* in Hindi; *bibbā* in Marathi). A pure fault-free emerald, studded in gold is to be worn by warriors and wise alike (Ib. 27).[1] The *Purāṇa* in question records a myth about the *Marakata*. According to it, Vāsuki was taking away the bile of the demon Bala; but suddenly Garuḍa attacked Vāsuki, who let the bile fall down. Only a part of the bile was taken in by Garuḍa, but was immediately cast off through the nostrils; that became the emerald. Emerald is said to be the antidote for the snake-poison (Ib. 71.1-10).[2]

1. *Garuḍa P.* I.71.27

दोषैर्हीनं गुणैर्युक्तं काञ्चनप्रतियोजितम् ।
संग्रामे विचरद्भिश्च धार्यं मरकतं बुधैः ।।

2. Probably this is the reason of its getting associated with Vāsuki (the nāga) and Garuḍa, the mythical killer of the serpents.

(5) *Padmarāga* — Believed to be produced from the skin of the demon Bala (Ib. 74.2). In colour it is slightly yellowish and white and attractive to look at. If the same gem is reddish yellow in hue, it is called Kauruṇḍa (Ib. 3).[1]

The gem called *puṣparāga* is believed to be a "giver of a son" for the ladies (Ib. 5).

1. *Garuḍa P.* I.74.2
आपीतपांडुरुचिरः पाषाणः पद्मरागसंज्ञकः ।

Ib. 3
कौरुण्डनामा स्यात्स एव यदि लोहितस्तु पीतः ।।

The *Padmarāga* is decribed at another place as—

Ib. 70.7
बन्धूकगुञ्जासकलेन्द्रगोपजवासमासृक्समवर्णशोभः ।

Ib. 8
दाडिमबीजवर्णः किंशुकपुष्पभासः लाक्षारसवर्णः सिंदूरपद्मोत्पलः कुंकुमवर्णः ।

(6) *Pulaka* — This gem is also said to be produced from the nails of the demon Bala. Its colour is said to be like the *guñjā*-seeds (dark red), like soot, honey or a dark red lotus; also like the fire, or even like a plantain-leaf (*Garuḍa P.* I. 77.2 *vahni-kadalī* ?).

(7) *Rudhira-ratna* — This is said to be produced from the blood of the demon Bala. It is said to be found at the Narmadā. The colour is said to be like the Indranīla gem (see above), or like the beak of the parrot, white in the centre (Ib. 78.1-3).

(8) *Sphaṭika* — Said to be produced from the fat of Bala. In colour it is pure white like a conch or a lotus; believed to be the warder of sins (Ib. 79.1-2).

(9) *Vaiḍūrya* — This gem is said to be created from the noise of Bala (*Garuḍa P.* I.72.2ff). Four types of this gem are mentioned :—(1) *Kāca* (glass)—it cannot be scratched; (2) *Śiśupāla*—this is very small; (3) *Girikāca* (mountain glass)—this is lustreless; and (4) *Spaṭika* (crystal)—this is very lustrous. The fourth variety is the best; and it is bluish in lustre, like that of the throat of a peacock.

(10) *Vidruma* — Believed to be produced from the intestines (*āntra*) of Bala. Its colour is said to be like the blood of the hare, *guñjā*-seeds, *japā*-flower (jasmine). It is believed to make the wearer endowed with corn and wealth; and it is said to remove poison, and fears of all sorts (Ib. 80.1-3).

*Pearl* : Pearls are said to be born from the following places—From the temples of excellent elephants, from the clouds (*i.e.* drops from clouds collected and protected inside the shell, which is also fairly well known as the 'mother of pearls'), from the boar, from a conch, a fish, a big cobra, a shell and from a bamboo. Of these only the one that is got from the shell is said to be apt for being pierced; others are not (*Garuḍa P*. I. 69.2). Those produced from the slough of the serpent, from the elephant, from the fish, from the boar and from the conch are devoid of any real lustre; but they are auspicious, and hence praised (Ib. 3);[1] the one from the conch is of the least value thereof; the same is the case with the one produced from the temple of the elephant. The pearl produced from the great cobra, or from the hood of a cobra is supposed to bring prosperity, wealth and even kingdom to the wearer (Ib. 11-12). It also sets the wearer free from poison, from black magic and contamination or pollution of all sorts (Ib. 14ff).

The pearls that are produced from the shell are said to be due to the fact that the teeth of the demon Bala fell into the shells. These pearls are said to be of eight types—or they have eight sources :—Simhala (Saiñhalika) (Ceylon), the other world (*pāralaukika*), *Surāṣṭra* (*saurāṣṭrika*), the river Tāmraparṇī (*tāmra-parṇa*), *pāraśava*, Kubera (*Kauberika*), Pāṇḍya, Hāṭaka, and Hemaka (*Garuḍa P*. 69.23).[2] The method of using the pearl is as follows :—A big pearl is to be woven in (a necklace) of a hundred weight, it should be of the hue of a white glass, and it should be placed (priority) in mercury; such a pearl glorifies the body. It is said that this practice is prevalent in the Simhala country (Ceylon) (*Garuḍa P. loc. cit*. Ib. 38).[3] If there be any doubt as to the pearl being fake, or unreal, it should be placed in heated water-mixed oil, to which salt has been added, for one night. It may be rubbed with barley grains, covering it with dry cloth. With this test if it does not change its lustre, it should be supposed to be a real pearl (Ib. 39-10).[4] Earlier it is said that to give further lustre to a pearl, it should be placed in the cavity of a fish; the latter should be smeared with clay; then the whole should be boiled in a pot in which is placed the juice of *jambīra* (big lime) together with mercury (*jātarasa*); after that in milk, water and wine. The pearl thus treated assumes excellent lustre (Ib. 35-37).

Among mythical gems, the *cintāmaṇi* ("the wish fulfilling gem") is famous. It is described as being lustrous like the *Kaustubha* (the gem worn by Viṣṇu), and like the sun. By its memory, sight or contemplation the desired thing gets achieved, it is said (*Sk. P.* III. 3.5.16); and it is said that bell-metal, copper, iron, tin or even a stone getting even a slight touch of this gem gets turned into gold (Ib. 17).[5] Another mythical gem is Syamantaka, which is said to produce gold. The person who possesses it would have timely rain in his country, and there would be no fear of any sort.[6] The *Brahma P.* narrates the legend (already known from the *Mb.*) in this respect, according to which this gem was possessed by King Satrājit. His brother, Prasena, once wore it and went for hunting and got killed by a lion, on account of the gem as the latter wanted to usurp it. Then Jāmbavān, the King of the bears (the Bear clan?) killed the lion and possessed it. Kṛṣṇa, who had been desiring it, defeated Jāmbavān and gave it back to Satrājit. When Satrājit was killed by Śatadhanvā, got the gem and gave it to Akrūra-Babhru (*Brahma P.* 16.24ff; 17.3ff; also *Matsya P.* 45.4ff). According to the *Brahmāṇḍa P.* (II. 3.71.26ff), the sun gave the *Symantaka* gem to his friend Satrājit (see also *Bhāg. P.* X. 56.3ff; Māhātmya I. 8).

The account of the *Symantaka* comes in the *Viṣṇu P.* also (VI. 13.10-70), where it is said to produce daily gold equal to 8 *bhāras*. Due to its influence the whole nation gets to prosperity; the fear of serpents and lack of rain etc. is destroyed. This happens only if it be worn by a pure person. Otherwise ruin is sure. From the *Symantaka* jewel water is referred to be produced. It is said that once Kṛṣṇa saw a nurse pacifying a child with a *mantra*—"The Lion killed Prasena, and himself was killed by Jāmbavān; dear child, weep not; this *Symantaka* is, indeed, yours !", and it is enjoined that one should remember this verse and contemplating the gem should drink water. All calamities go away (*Brahmavai P.* II. 122.25-26).[7] The *Symantaka* gem was given by the sun, according to the tradition noted above. Now according to the *Brahmavai P.* (Prakṛtikhaṇḍa 30.149) one should have no doubt as regards a sun-gem, regarding Śiva and Śivaliṅga.

The ritual-use of gems is indicated as follows. According to the *Garuḍa P.* (II. 30.49ff ) in funeral a pearl is to be placed at the palate

(Ib. 49[b] *tāram dadyāc ca tāluke*), and that in the mouth five gems are to be placed (Ib.[c] *pañcaratnam mukhe dadyāt*), while on the chest (or breasts in the case of a woman), a pearl is to be placed. (Ib. 55[c] *mauktikam stanayoḥ*). According to the *Agni P.* (191.3[cd]) a person who eats pearls in the month of Māgha and worships Śiva, goes to heaven.[8] On special occasions and for special purposes gems are ordained to be used (*Agni P.* 263.9.10; 246.1-8). To steal gems was not good. King Śveta of Ānarta became blind as he stole gems; later when Agastya gave gems as gift on his behalf he got back his eyesight (*Sk. P.* VI. 103.49ff; 89).

1. *Garuḍa P.* I.69.1

   द्विपेन्द्रजीमूतवराहशंखमत्स्यादिशुक्त्युद्भववेणुजानि ।
   वेध्यन्तु शुक्त्युद्भवमेव तेषाम् शेषाण्यवेध्यानि वदन्ति तज्ज्ञाः ।।

   and
   Ib. 3

   त्वक्सारनागेन्द्रतिमिप्रसूतं यच्छखजं यच्च वराहजातम् ।
   प्रायो विमुक्तानि भवन्ति भासा शस्तानि मांगल्यतया तथापि ।।

2. This comes to nine, while the verse counts eight—'इत्याकरास्त्वष्टौ' . Probably सैंहलिक and पारलौकिक are to be taken in one ? In a variant पारसिक मणि is mentioned.

3. *Garuḍa P.* I.69.38

   श्वेतकाचसमं तारं हेमांशशतयोजितम् ।
   रसमध्ये प्रधार्येत मौक्तिकं देहभूषणम् ।।
   एवं सिंहले देशे कुर्वन्ति कुशला जनाः ।।

4. Ib. 39

   यस्मिन्कृमिसंदेहः क्वचिद्-भवति मौक्तिके ।
   उष्णे सलवणे स्नेहे* निशां तद्वासयेज्जले ।।
   *सलवणस्नेहे ? in respect of जले !

   Ib. 40

   व्रीहिभिर्मर्दनीयं वा शुष्कवस्त्रोपवेष्टितम् ।
   यत्तु नायाति वैवर्ण्यं विज्ञेयं तदकृत्रिमम् ।।

5. *Sk. P.* III.3.5.16-17=*Śiva P.* IV.17.6-7. At both places it is said that the attendant of *Śiva* named Maṇibhadra had given this gem to Candrasena, the king of Ujjayinī.

6. *Brahma P.* 16.24

स मणि: स्यन्दते रुक्मं वृष्ण्यन्धकनिवेशने ।
कालवर्षी च पर्जन्यो न च व्याधिभयं ह्यभूत् ॥

cf. *Brahmāṇḍa P.* II.3.71.32

स्यमन्तको नाम मणियस्मिन् राष्ट्रे स्थितो भवेत् ।
कामवर्षी च पर्जन्यो न च व्याधिभयं तथा ॥

7. *Brahmavai P.* II.122.25

सिंह: प्रसेनमवधीत् सिंहो जांबवता हत: ।
सुकुमारक मा रोदीस्तव ह्येष स्यमन्तक: ॥

Ib. 26

इति धात्र्युक्तश्लोकं यश्च स्मृत्वा जलं पिबेत् ।
दैवदुष्टनष्टचन्द्रदोषादेव प्रमुच्यते ॥

8. *Agni P.* 191.3cd

महेश्वरं मौक्तिकाशी माघेऽभ्यर्च्य दिवं व्रजेत् ॥

*Ghosts :* Ghosts are mentioned at various places; and they have been divided into categories. The *Sk. P.* (IV. 18.8ff) gives three categories of ghosts—*Māṃsādaka* ("Eaters of flesh"), *Vidaivata* ("not having belief in any god") and *Kṛtaghna* ("undoing the good turn"). Actually these are categories of humans termed as ghosts. According to these categories an atheist is a ghost. The *Purāṇa* explains further. The First type of humans are ghosts, as they eat flesh to satisfy the urge of their tongue (Ib. 14ff, *jihvālaulya-prasaṅgena*). The point is that flesh should be eaten only at rituals or sacrificial occasions. The second type is defined as taking food without worshipping the gods; and the third type is always forgetful of the good turn done to him. According to the *Brahmāṇḍa P.* (II. 3.7) the ghosts have tawny round eyes, up-standing hair, and are terrible. Two such

ghosts are sons of Kapi, named Aja and Śaṇḍa, called together by the epithet Kūṣmāṇḍa (Ib. 74-75). Further sixteen couples of ghosts are mentioned. They are—Chagala-Chagalā; Duṣpūra-Pūraṇā; Sūcīmukha-Sūcī; Vakra-Vakramukhī; Vipāda-Vipādī; Aṅgāraka-Jvālā; Kumbhapātra-Kumbhī; Pratunda-Pratundikā; Upavīra-Upavīrā; Ulūkhala; Ulūkhalā; Akarmaka-Karmakī; Kuṣaṇḍa-Kuṣaṇḍikā; Pāṇipātra-Pāṇipātrī; Pāṁśu-Pāṁśumatī; Nitunda-Nitundī; Nipuṇa-Nipuṇī; Bālāda-Keṣaṇādī; Praskanda-Skandikā. The offerings to the ghosts are wine, flesh, curds, powdered sesame, sweetened rice (*guḍaudana*), *Kṛsara* (*Khichadi*); the garments to be offered to them are black, and incense (Ib. 409. The whole chapter may be read for the 'abode' etc.). The *Garuḍa P.* (II. 12.36) tells that a brāhmaṇa named Santaptaka met five ghosts namely—*Paryuṣita, Sūcī-mukha, Śīghraka, Rohaka* and *Lekhaka.* These are further described as being of various persons. The *paryuṣita* had his neck crooked, and in life-time he ate fresh food giving old food to others. *Sūcaka* or *Sūcī-mukha* had his face sharp and conic like a needle (*sūcī*); in life-time he had pierced many brāhmaṇas for fulfilling the desire for food and other things. The *śīghraga* had his face like that of a beast; in life-time he used to run away when requested for alms by a hungry person. The *rohaka* had his face like a mountain; in life time he used to eat sweets and food alone, without giving to the brāhmanas. The *lekhaka* was having the face of a ram; in life-time he kept silence and began merely scratching the earth, when asked alms. All were deformed in body, having lips protruded and faces deformed, having large bodies and teeth (Ib. 45).[1] (These types are at *Sk. P.* VII. 1.222.27 also). The general food of the ghosts is said to be phlegm, urine, excreta, vomit, left over food, and even the 'period-flow' of women. These dwell at a place that is devoid of sacrifice, *mantra*, Vedic study (*svādhyāya*) and vows; also places where the usual norms of behaviour are not seen are infested by ghosts (*Garuḍa P. loc. cit.* 53ff). The same types of ghosts are mentioned by the *Varāha P.* (174.8ff), where the brāhmaṇa who meets them is named Mahānāma. The same explanation for the names is given (Ib. 18-22; for *pretas* see also *Padma P.* Sṛṣṭikhaṇḍa 27.22-35 where the places of their residence are mentioned. They are similar to these).

It will be seen that ghosts are associated with behavioural indignity, or with transgression of usual norms of conduct. Thus it is said that

if water is drunk without having a wash, it is taken away by the ghosts (*Sk. P.* I. 2.64.11).[2] Ghosts enter the body of a person who goes on prattling without any purpose (Ib. 65.29). Whatever is eaten or done by a purposeless prattler, may it be even good, is only for the satisfaction of the ghosts (Ib. 30).[3] The state of a ghost is gained after death by persons who usurp what belongs to a brāhmaṇa or god; and such is the case also of persons who censure the Purāṇas, commit theft etc. (*Sk. P.* V. 2.68.25-29). Ghosts are said to partake of the food where, at meals-time, women quarrel (*Sk. P.* VI. 18.19).[4] Food taken in a broken vessel is said to go to the ghosts (Ib. 28). Among the places infested by ghosts are mentioned those where elders are not revered, and where women are at the helm of affairs (*Varāha P.* 174.28-29;29[d] *strījitāni gṛhāṇi ca*); also where there is constant disarrangement and quarrel (Ib. 30). The *Varāha P.* further tells that the following persons become ghosts after death :—a person who accepts food given by a Śūdra, one who has close association with the naked mendicants, the Kāpālikas and the non-believers (*pāṣaṇḍas*), a wine-drinker, an adulterer, a person who takes money for his daughter (in marriage) and such others (Ib. 42-50). According to the *Garuḍā P.* (II. 12.4ff) the following persons become ghosts after death—one who sells a well (*vāpi, kūpa* a tank, a garden, a temple, a water-booth (*prapā*), a good tree, a place intended for providing food (*bhojana-śālā*), and one who discards his ancestral duties; also a person who meets death at the hands of a thief, or one who dies of a fall from a mountain, from a wall (*Ibid* ; for variant reasons see *Ibid.* II. 10.20ff). Various calamities and sorrows are said to be due to ghost-trouble. Some of the indications are—lack of wealth, death of father or mother, quarrel, censure from the gods or brāhmaṇas, getting horrible diseases, death of children, abortion of pregnant women etc. (*Ibid*). A person possessed by a ghost is said to see his bed and himself topsy-turvy (Ib. 11·8).[5] According to the *Sk. P.* (VII. 1.167.23ff) the ghosts are produced from the semen and perspiration of Śiva. He told them that they would reign at night, and they would be of various faces, lion-faced, tiger-faced etc. When they were born, they inhabited such places as the cross-roads, the meeting of three roads, holy places, trees, river-banks etc. (Ib. 113-114). They are also said to stay where, in a house there is *punarbhū* as wife (*punarbhū* is a woman who had had an earlier husband, or one whose

chastity has been spoilt), dark places, a house where there is no fire, at the mortar and the pestle, at the thresholds (*Sk. P.* VII. 1.167.36-40), a house where there are human bones (Ib. 43), where there is *Kanyā-valli* (a creeper named *Korphaḍ* in Marathi, according to the note), where there is the Agastya-tree (*sesbana* or *Aeschinomene*, also called *bakavṛkṣa*), the Karavīra tree, the *nandyāvarta* (a building, quadrangular and having no western gate) and the fig-tree with curved leaves (called here *rohī jaṭī*), and the Jasmine tree (Ib. 44-46). Among trees inhabited by ghost are mentioned—palm, the *bhallāta*, tamarind, plantain-grove, *kadamba*, *khadira*, mango, *nyagrodha* (Ib. 47-48).

The *Vāmana P.* (53.11ff) records an interesting tale, according to which in the Tretā-*yuga* a merchant from the Śākala country, named Sudharaman was robbed of his belongings as he was proceeding to the country of Surāṣṭra. He took resort to a Śamī tree. At noon he saw the leader of the ghosts (*pretanāyaka*)[6] being carried by other ghosts. When he saw the merchant and approached him, the *pretanāyaka* desired to extend hospitality to the former. At his desire an earthen pot containing boiled rice mixed with curds and a vessel of water appeared before the merchant. The merchant was happy and took the food. When the *pretanāyaka* also took his food, everything disappeared. The merchant asked the *pretanāyaka* about the event and the latter told his story (*Vāmana P.* 53.11ff-37). According to the account, the *pretanāyaka* was a brāhmaṇa named Somaśarman living in the Śākala country; and he never gave anything to any one in his life-time. Once on the day of *Śrāvaṇa-dvādaśī* (the 12th of the month of Śrāvaṇa) he went, along with his neighbour to take bath at the confluence of the Irāvatī and Naḍvalā. He had observed fast on the previous day *i e. ekādaśī*; and on this day, after bath he offered an earthen vessel full of rice-and-curds, along with another filled with the water from the confluence, an umbrella and a pair of sandals to a worthy brāhmaṇa. After death, he became a ghost. Now, by this single act of virtue he had his own benefit. The umbrella that he had given became the *śamī* tree at that same spot. The sandals that were gifted became the other ghosts that carried him. The earthen vessel of rice-curds and that for water appeared every day at noon, and disappeared after the *pretanāyaka* partook thereof. The *pretanāyaka* requested Sudharman to go to Gayā and offer *piṇḍas* for him and the ghosts. When the former did so, all the ghosts were released from

their intermediary state, and went to heaven (Ibid. 43-72; also under "Gifts"). Another interesting story, as recorded in the *Garuḍa P.* (II. 17.7ff) is as follows. A king named Babruvāhana once went a-hunting. Being tired he sat near a tree; and he saw there a ghost (*preta*), famished, hungry and being tortured for want of water, having hair standing up; he was running here and there. The ghost was of one Sudeva, a *vaiśya*, who had no son, and had not had his funeral rites performed. He requested the King to perform the rites so that he could be released from the state of a *preta* (Ib. 58).

The belief has been common that unless the proper funeral rites are performed the dead remains in the state of a ghost (*preta*). If they are performed, he becomes a *piṭr* (one of the manes; see under 'Manes'). The Vetāla is a slightly different category. A ghost is associated with the humans, *i.e.* the soul of a human being gets to be a ghost. We rarely have instances of beasts being killed, or dead, becoming ghosts. The Vetāla is a semi-divine, or a supra-mortal category. The *Skanda P.* says that the Vetāla at Kāśī is named Agnijihva ("fire-tongued"); and he gives the desired fruit, if propitiated properly on a Tuesday. It speaks also of a *Vetāla-kuṇḍa* ("a water-cistern" sacred to a Vetāla), a bath in which relieves a person of all his diseases, and especially boils of all sorts (*Sk. P.* IV. 68.73-74).[7] Further, the same text describes the *Vetālas*, giving their number as 64. They are said to wear garlands of human heads, have in their hands scissors (daggers) and pot-sherds; dogs are their vehicles, their mouth is smeared with blood and they have terrible jaws and robust arms; they are naked and have hair flowing; and they are intoxicated with the drink of blood and wine (Ib. 72.94-95).[8] With all this, it is said that on hearing their names a person does not get troubled by calamities (Ib. 108).[9]

There is also a female divinity called Bhūtamātā. It is said, that Skanda (the son of Śiva) was a ruler of the bands of ghosts (*bhūtagaṇa, bhūta-piśacas*); and he had set a norm of behaviour of them. But, they gradually, became loose and acted as they liked. They started grabbing the foods of the gods also. The gods, being displeased, told Skanda. As the latter became angry, a divine woman was born from the mid-portion of his eye-brows. She was terrible to look at, was engulfed in flames and had twelve eyes. She was also called Guhaśakti



*Vetāla*

(the "Power of Guha"; Guha is Skanda's another name). As directed by Skanda she went to the place called Sarojavana (the "forest of lotuses"; variant reading, śirobhuvana, "The region of the head") mounting on the peacock (incidentally, the peacock is the vehicle of Skanda, who is also called Kārttikeya) and started killing the ghosts, who now assumed various forms and tried to pacify and also propitiate Guhaśakti. They called her by the name Bhūtamātā ("mother of ghosts" or of creatures). She told them that those who would worship her on the new-moon-day of the month of Vaiśākha, with various offerings including flowers, curd-rice and ornaments, shall be free from all calamities (*Sk. P.* I. 2.47.85-101).[10]

1. *Garuḍa P.* II.12.45[cd]

   सर्वे च ते विकृताकारा लम्बोष्ठा विकृताननाः ।

   Ib. 46[ab]

   बृहच्छरीरदशना वक्रास्याः स्वेन कर्मणा ॥

2. *Sk. P.* I.2.64.11

   यतः पीतं जलं पुंसामप्रक्षाल्य च यद्भवेत् ।
   प्रेताः पिशाचास्तद्रूपं संक्रम्य प्रपिबन्ति तत् ॥

3. Ib. 65.29

   प्रेताः पिशाचा रक्षांसि वृथालापरतं नरम् ।
   आविशन्ति तदाविष्टो वक्ताबद्धं (वक्ता-अबद्धं) पुनः पुनः ॥

   Ib. 30

   वृथालापी यदश्नाति यत्करोति शुभं क्वचित् ।
   प्रेतादितृप्तये सर्वमितिशास्त्रविनिश्चयः ॥

4. *Sk. P.* VI.18.19

   भोज्यकाले गृहे यत्र स्त्रीणां युद्धं प्रवर्तते ।
   अपि मंत्रौषधीप्रायं प्रेता भुञ्जन्ति तत्र हि ॥

5. *Garuḍa P.* II.11.8

   शयनं विपरीतं वा आत्मानञ्च विपर्ययम् ।
   उत्थितः पश्यति तु यः स प्रेतैः पीडयते भृशम् ॥

6. These accounts do not make any difference between a *preta* and *bhūta*, which is generally the word used to indicate a ghost in later literature. The various words indicative of the ghosts are *bhūta, preta, piśāca,* and *vétāla*. No difference seems to be made in their concept. Vetāla is also a benefactor, unlike the others.

7. *Sk. P.* IV.68.73

   अग्निजिह्वोऽस्ति वेतालः ददाति वांछितां सिद्धिं. सोंऽर्चितो भौमवासरे ।।

   Ib. 74

   वेतालकुंडं तत्रास्ति सर्वव्याधिविधातकृत् ।<br>तत्कुंडोदकसंस्पर्शात् व्रणविस्फोटरुग् व्रजेत् ।।

8. Ib. 72.94

   चतुःषष्टिस्तु वेतालमहाभीषणमूर्तयः ।<br>रूण्डमुण्डस्रजः सर्वे कर्त्रीखर्परपाणयः ।।

   Ib. 95

   श्ववाहना रक्तमुखा महादंष्ट्रा महाभुजाः ।<br>नग्ना विमुक्तकेशाश्च प्रमत्ता रूधिरासवैः ।।

9. Ib. 108cd

   तेषां नामानि चाकर्ण्य नरो विघ्नैर्न दूयते ।

10. *Sk. P.* I.2.47.101

    वैशाखे दर्शदिवसे ये चैवं तोषयन्ति माम् ।<br>अरिष्टाभरणैः पुष्पैर्दधिभक्तैश्च पूजनैः ।।<br>तेषां च सर्वोपसर्गा वै यास्यन्ति विलयं स्फुटम् ।।

    The curd-rice is to be marked. It is also mentioned in an earlier account noted above. The mother-goddesses, as also the ghosts, are offered curd-rice even to-day as a general practice. See also under "Gods"—'Yama', n. 8.

*Gifts (Dāna)* : The Purāṇas mention a variety of gifts to be given at important occasions. Most of the gifts are enjoined to be given on the occasion of the completion of a certain vow (*vrata*), or at funeral rites or on auspicious constellations (cf. *Varāha P.*, Chs. 54-65; also 205-206 where the various rewards depending on the gifts

given are described. *Brahmāṇḍa P.* II. 3.16.1ff; *Sk. P.* II.4.2.10-56).[1] There is a regular praise of giving gifts. The *Garuḍa P.* (II. 23.12) says that whichever gifts are given away by men in this world attend on them arriving priorly in the yonder world.[2] The *Agni P.* (226.12) says that gifts (*dāna*) are the best remedy for the gain of both the worlds; there is none who does not become favourable by means of a *dāna*.[3] A similar praise of *dāna* occurs at *Sk. P.* (I. 2.2.83), which says that *dāna* is the essence of sacrifice and that *dakṣiṇā* turns enemie s into friends; hence it is that *dāna* is supreme (*tasmād dānom paramam vadanti*). A gift is likened to a boat (Ib. 84).[4]

Various types of dānas are mentioned. However, a black-antelope skin is said to be equal to all gifts (*Sk. P.* VI. 214.93; also 101, *tasmāt kṛṣṇājinam dehi sarva-pāpa-viśuddhaye*). The *Sk. P.* (I. 2.2.90) says that *dāna* is of four types. The *Agni P.* mentions ten things as 'great gifts' (*mahādānāni*). They are—gold, horse, sesame, elephants, a female servant, chariot, earth (a portion thereof), house, daughter, and a tawny cow (209.23-24).[5] The *Agni P.* records the division of gifts under two broad heads—*iṣṭa* and *pūrta*. Under the former it includes *agnihotra* (daily offerings to the sacrificial fire), penance, truth, abiding by the tenets of the Vedas, hospitality and offering to gods (Ib. 209.3); under *pūrta* are included the following items—to dig a well or a tank, to construct a temple, gardens and (places for) offering food; also gifts given at the time of eclipses, or at the change of the sun's course, or on certain specific dates, such as the twelfth of a month etc. (Ib. 2-4).[6] At another place the *Agni P.* (174, 15-16) mentions sixteen '*mahādānāni*, which, among other things (which are gold, food etc.), include the *tulāpuruṣa dāna* (weighing oneself against various things and giving away those things). At a further place in the same text (Ib. 210.1ff) there is a mention of the sixteen *dānas* (Ib. 1 *mahādānāni ṣoḍaśa*) :—(1) *tulā puruṣa* (the most important); (2) *hiraṇyagarbha* (for this particular *dāna* see also under "jar"); (3) *Brāhmaṇa*; (4) *Kalpavṛkṣa* (the desire-yielding tree); (5) a thousand cows; (6) a cow made of gold; (7) a horse made of gold; (8) a chariot yoked with horses, all in gold; (9) a chariot and elephant of gold (*hema-hasti-rathaḥ*); (10) five ploughs (or a plough requiring five pairs of bullocks?); (11) earth (field, or a piece of land); (12) *Viśvacakr*a (a *disc*); (13) *Kalpalatā* ("desire-yielding creeper"); (14) Seven-seas (in miniature); (15) Jewel-cow or a cow made of gold; and (16) A jar called Mahābhūta (the five

great elements in replica); (cf. also *Sk. P.* VII. 1. 208.10ff). These should be given on an auspicious day. Practically the same appears at *Matsya P.* (273.6-10). The *tulāpuruṣa-dāna*[7] is described as follows—A person in whose weight gold or some other material is to be distributed should circumambulate the *tulā* (scale), wearing all his ornaments and having taken with him his sword, shield and armour. He should sit in one of the scales, taking in his hand the golden image of Dharma, along with that of the sun. In the other scale people should place gold to weigh him (Ib. 66-67).[7]

The *Sk. P.* (VI. 267.8ff) prescribes the *tulā—puruṣa-dāna* at the time of the eclipse, change of year and Viṣuva. According to it a pandal is to be erected on a place sloping to the north-east quarter. In it an altar is to be prepared, in the north-east side; and a round fire-altar is to be prepared, one each on all the four corners. In the midst should be planted two poles of wood, which may be of the sandal, *khadira, bilva, aśvattha, devadāru* or the *vaṭa*. To these should be the balance-pole attached; and to it the balance. The balance (*tulā*) is invoked as the "daughter of Brahmā, and of the Kaśyapa *gotra*" (Ib. 24). (Tulāpuruṣa is mentioned as an expiation, by the *Yājña Sm.* III. 322; see also under "Balance").

Gifts (*dāna*) are divided also into *Nitya* (to be given daily), *Naimittika* (on a certain occasion), *Kāmya* (with a certain desire) and *Vimala* (pure; *i.e.* without any desire, or occasion). The *nitya* is a daily gift; the *naimittika* is for destroying sins committed; *Kāmya* includes such gifts as given with a desire for a son or an issue; and *Vimala* is described as that which is given to satisfy gods, or to the brāhmaṇas; thus *dāna* is auspicious (*Kūrma P.* II 26.4-8). It is said that a person who spreads the black-antelope skin, and upon it places sesame, gold, honey and clarified butter and gives the whole to a brāhmaṇa crosses all calamities. This gift should be given at the change of the solar course, at the *Viṣuva* day, at the eclipse of the sun and the moon, and at the *Saṅkrānti* day (in Māgha, sometime in January, now-a-days the 14th January; Ib. 26.22 and 54).[8] The Viṣuva is explained by the *Brahmāṇḍa P.* (I. 2.21.148-149) as the day when the night and the day are of equal duration[9] (the 21st of March).

Dāna is described as *dvihetu* (having two purposes), *ṣaḍadhiṣṭhāna* (having six supports), *ṣaḍaṅga* (having six ancillaries) and *dvipāka-yuk*

(endowed with two results) (*Sk. P.* I.2.4.17[cd]); further it is also described as of four kinds, three-types, and having three destructions (Ib. 18[ab]).[10] The *dvihetu* (the twofold purpose) is said to be 'faith' and 'power' (*śraddhā* and *śakti*). The six *adhiṣṭhānas* are :—*Dharma* (piety or duty), *Artha* (money), *Kāma* (desire), *Vrīḍā* (feeling and etiquette), *Harṣa* (joy) and *Bhaya* (fear).[11] The *dharma-dāna* is to win over a rich person, to have money from him. The *Kāma-dāna* is given by a person on certain occasions through love with a fixed purpose. The *Vrīḍā-dāna* is that which is given to solicitors or supplicators, being praised in an assembly (Ib. 41ff). The *harṣadāna* is that which is given away on hearing or seeing something pleasing; and the *bhaya-dāna* is that which is given away to some tyrant, lest he should cause grief and killing. The *ṣaḍaṅgas* of dāna are the donor, the donee, the gift, purity of purpose, the righteousness and, lastly, the time and place (Ib. 62ff).[12] The *dvipākas* of a *dāna* are—(i) in this world; and (ii) in the world yonder. The four kinds are :—(i) *dhruva*—comprising of building a well, a garden, a tank etc.; (ii) *āhusrika*—that which is given away day by day (*ahan*—"day"), to a child, for victory etc.; (iii) *Kāmya*—given with a definite desire; and (iv) *naimittika*—(we have noted this type above; but there is additional information here). This is pertaining to time (*Kāla-apekṣa*), pertaining to some deed (*Kriyāpekṣa*) and pertaining to some quality, (*guṇāpekṣa*). All these types are without any offering into the fire. The three types are (i) *uttama* (highest)—which comprises gifts of house, palace, knowledge, cow, well, life and gold; (ii) *madhyama* (middle)—food, garden, clothes, houses and other beasts of burden; and (iii) *kanīyas* (low)—a pair of shoes, umbrella, seat, lamp, timber, stones, curds, honey etc. The three destructions (*trināśa*) of dāna are—(i) *Āsura* (of the *asura* type).—This happens where there is remorse after giving; (ii) *Rākṣasa* (of the demons). This is when *dāna* is without proper faith; and (iii) *Paiśāca* (of the ghosts). This is when *dāna* is given with loud proclamation (Ib. 63-84).

*Dāna* is enjoined to be given only to persons that deserve it. It is said that *dāna* given to one who is not deserving is like giving the daily food meant for a cow to a donkey (*SK. P. I.* 2.5.11).[13] If a person not deserving *dāna* accepts it he gets ruined (Ib. 14ff).[14] The deserving person is not one who is simply well qualified in education or by virtue of penance. Where education and penance both are constantly seen,

such is the one who deserves *dāna* (Ib. 18). When gifts are to be given away, it is enjoined that they be circumambulated (*Matsya P*. 55.28). This refers to such items that are sizable, and cannot be held in the hand.[15]

Various *dānas* are enumerated, some of them being symbolic. Thus, one of the *dānas* is said to be "the gift of the land" (*bhūmi-dāna*). The land that is enjoined to be given should be ten cubits (*Sk. P*. II. 1.20.41). It is also said that a piece of land with standing crops of sugar-cane, wheat, beetle-nut etc. may be donated (Ib. 45). There is also an account, how two brāhmaṇas named Sughoṣa and Bhadramālī attained heaven after donating land on the mountain Veṅkaṭa (Ib. 56-93). If land of a large measure is not possible to be donated, even a small piece would do (Ib. 46; cf. also *Sk. P*. VI. 268.7-28). All this *dāna* is equal to donating the very earth.[16] The *bhūmi-dāna* figures elsewhere also, among other *dānas* including the gift of the cows (*Vāmana P*. 68.22).[17] Among other interesting gifts are mirror, a *cāmara* (made from the hair of a yak, *camarī*), a bell, all enjoined to be donated at a Śiva temple (*Sk. P*. I. 1.5.50ff). In connection with the establishment of idols of gods, it is enjoined that, after the offering to the fire, a tawny cow should be donated along with a *cāmara*, a helmet, ear-rings, an umbrella, the waist-band etc. (*Garuḍa P*. I. 48.90).[18] In the context of the establishment of the idols the *Matsya P*. (264.47-49) enjoins almost the same things. However it does not mention the cow, but mentions white cloth, bed-stead, golden bracelets and gold-thread.

Gifts have been mentioned month-wise; and we have different things enjoined to be given in different months. According to *Agni P*. (212.5f), in Caitra (the first month of the year) one should donate a house full of (or made from) sugar-cane, along with male and female servants; thereby he stays for good in heaven; and thereafter becomes a king.[19] In subsequent months, the following things are enjoined by this Purāṇa:—seven paddy-grains (Ib. 6[a] *sapta vrīhīn*) in Vaiśākha; in Āṣāḍha, a circle of food (7 *balimaṇḍalakam ca annāiḥ*); in Śrāvaṇa a *vimāna*[20] prepared out of flowers is enjoined to be donated (Ib. 7, *vimānam pauṣpam*), etc. The *Vāmana P*. mentions the following gifts according to various months :— Caitra—variegated clothes (*citrāṇi vastrāṇi*, mark the sympatheticism), a bed and a seat; Vaiśākha—fragrant pastes, and wreaths; Jyeṣṭha—a water-jar, a "water cow" (*ambu-dhenu*,

a water-receptacle in the shape of a cow? 'dhenu' indicates a specific measure)[21], a fan (*tālavṛnta*), and good sandal; Āṣāḍha—a pair of shoes, an umbrella, salt, and *āmalaka*; Śrāvaṇa—clarified butter, a jar filled with milk, a 'cow' of hardened clarified butter (*ghṛta-dhenu*) and fruits; Bhādrapada—*pāyasa* (a prepara—tion of milk and grain), honey, liquid clarified butter, *i.e.*, ghee (*sarpiḥ*), rice cooked with jaggery, and salt; Āśvayuja (*Āśvina*)—sesame, a horse, a bull, curds, copper, and iron; Kārttika—silver, gold, a lamp, a gem, a pearl; Mārgaśīrṣa—a donkey, a camel, a horse, an elephant, a vehicle, and sheep; Pauṣa—a palace, a town, a house, and wearing; Māgha—sesame, fire-wood and a cow prepared from sesame (*tila-dhenu*); Phālguna—paddy, green gram, clothes and skin of a black antelope (*Vāmana P.* 68.23ff). It says that servants of both sexes may be donated at any time of the year. We have also more details regarding gifts in months. Thus, according to the *Sk. P.* (II.7.7.12ff) in Vaiśākha (which is the month of terrible heat), the following are to be donated —a water-jar (*udakumbha*), a well (*prapā-dāna*), building of some shelter on the road, shoes, or *pādukā* (wooden sandals), umbrella, fan, honey-mixed sesame, milk of the cow, all these to ward off fatigue; the building of a well, cistern, a lake or a caravansarai, the gift of a coconut, sugar-cane, camphor and musk, also sandal-paste, a bed-stead, a mango-fruit (*cūta-phalam*) and a medicinal preparation from cucumber (Ib. 15[d] *urvāruka-rasāyanam*); the gift of the *damanaka* flower (*davaṇā* in Marathi) is also enjoined, and in the evening water and jaggery is enjoined, also curd-rice and such other things. At another place in the *Sk. P.* (IV.4.97ff) it is said that in the month of Māgha one should donate a bundle of dried wood (*śuṣkendhana-bhāra*) and a jacket prepared from cloth inlaid with cotton (*tūlagarbham kañcukam*), a strip of similar cloth (*tūlavatīm paṭīm*; *dulai* in modern speech; cf. *tūlavati*>*dūla*+*tvai*>*dulai*) blankets, clothes dyed in *mañjiṣṭha* (reddish dye prepared from the wood of that name), among other things. Like the months that are associated with particular gifts, even single days have a peculiar association with gifts. We have some interesting information regarding the *dāna* to be given by women, the deity associated with it and the result of it (*Sk. P.* V.3.26.97ff): (1) Pratipad (the first day of a month)—fire-wood, to be given to a brāhmaṇa, in the name of the fire-god; the result is that there will be no heat-trouble or trouble from *rajas* (menstruatory disorder); (2) The second day-butter; no god is mentioned; the result

is the tenderness of the body; (3) The third day—salt to be given in the name of Gaurī; the result is that there is no danger of the husband dying defore her; (4) Fourth–*modaka* for Vināyaka; no calamity is the result; (5) Fifth—sesame; the result is the gain of good form; (6) Sixth—the *madhūka*-flower (*mahuā* in Hindi) is to be given in the name of Skanda; the result is the gain of a son; (7) Seventh-gold in the name of the sun; the result is the banishment of skin diseases, such as itches, ringworm, leprosy, and so on; (8) Eighth—a black cow in the name of Śiva; the result is the destruction of sin; (9) Ninth—incense and sandal in the name of Kātyāyanī; the result is success in fight ( ? which fight? for a woman ?—*raṇam*, amorous sport?); (10) Tenth—the juice of the sugar-cane to the quarter-guards (*lokapālas*); the result is popularity; (11) Eleventh—fast; (12) Twelfth—water in the name of Nārāyaṇa; the result is enjoyable company (*janānurañjana*); (13) Thirteenth—anointing (*abhyaṅga*) in respect of the god of love, Kāma; the result is non-separation from the husband; and (14) Fourteenth – a vessel and a pair of shoes in respect of Dharma; the; the result is freedom from disease (Ib. 125).

There is mention of other *dānas* on certain dates. An interesting mention is of the *pāpa-puruṣa-dāna*, to be made on the 15th bright of the month of Kārttika, as a part of the vow called *Bhīṣma-pañcaka-vrata.* The result is said to be that the donor gets a son within a year of this *dāna*. By implication, the *dāna* is meant for securing a son. The *pāpapuruṣa* appears to be an image of a man indicating a scapegoat (*Sk. P.* II. 4.32-12[cd] *pradatvā pāpapuruṣam varṣamadhye sutam labhet*). Another interesting gift is that of the *Kūṣmāṇḍa* (*Kūṣmāṇḍa-dāna*), on the 9th bright of Kārttika. The reason that is given is that on this day the demon Kūṣmāṇḍa was killed by Viṣṇu. Special *dānas* are mentioned in the context of the funeral rites (*Garuḍa P.* II. 8.16f ), and each has a specific purpose, of warding off the sufferings of the soul at various stages :—Umbrella to protect him (the dead man) from terrible heat; pair of shoes—by this the soul goes mounted on horse back and is spared the suffering of going bare-footed in the *asi-patra-vana* ("the forest of sword blades"); cloth—by this gift the servants of Yama do not trouble the soul; a ring (*mudrikā*)—by this gift, the servants of Yama, having weapons, go away; *Kamaṇḍalu* (a typical jar with a curved beak)—by this gift the soul does not suffer for want of water on a dry path. (The same is true in case the gifts are made for one's

own self in one's life-time). In the same context are mentioned the following gifts—iron, salt, cotton and a vessel filled with sesame (Ib. II. 9.4).[22] The *Garuḍa P.* (II. 24.27) mentions the cow, a house, a bed and even women (servants) in the context of funeral-gifts; but states that each of these should be given to one person only; they should not be divided.[23] It is said that gold, earth (land) and the cows are the off-springs respectively of Fire, Viṣṇu and the Sun. One who donates any of these, gives all the three worlds (Ib. 31.4).[24] The gifts of the earth, cows and of speech (Sarasvatī—written purāṇas) are said to be *ati-dānam* ("excellent gifts"). It is said that these three save one from the hell by victory, seeding and milking (Ib. 5).[25] The cow is the most adored; and the gift of a cow is adjudged the best. The description of a cow to be given as a gift is to be marked. Her horns should be golden (*i.e.* covered with gold), her hoofs should be covered with silver, she should be of good behaviour, full of milk; she should be given along with a milk-vessel made of bronze. The donor of such a cow is said to rest in heaven for years equal to the number of her hair (*Agni P.* 210.30ff).[26] The *Matsya P.* (71.33) which mentions these details adds that she should be given along with her calf. At another place the *Matsya P.* states that such a cow be donated at Vārāṇasī (Ib. 182.68). 'Cows' of various materials are also enjoined to be given, as noted above. Some more are as follows—*rasa-dhenu* (cow of juice), *guḍa-dhenu* (of jaggery); *śarkarā-dhenu* (of crystalled of sugar), *madhu-dhenu* (made of honey); *dadhi-dhenu* (curds), *navanita-dhenu* (made of fresh butter), *lavaṇa-dhenu* (of salt), *Kārpāsakī-dhenu* (of cotton), *dhānya-dhenu* (of grains) (In all such cases *dhenu* has the sense of 'little'). But, in other cases, a real cow is meant, as *Kapilā-dhenu* (*i.e.* a cow of tawny colour) and a cow called *ubhayato-mukhī* ("having face at both sides").[27] *Matsya P.* (186.26) mentions also the *tila-dhenu* where it is stated that a person who donates a *tila-dhenu* ("cow of sesame") gets the virtue of giving away the whole earth with its seas and forests.[28] About the *tila-dhenu* the following details are mentioned. The sesame-grains (*tila*) may be white, black and of the hue of cow's urine.[29] Of all these sorts of sesame-grains a cow and a calf should be prepared. For the cow quantity of *tila* should be equal to four *droṇas*; the calf should be prepared from one *droṇa* of *tilas*. At the ears gems should be placed; at the place of the eyes should be placed the lamps; at the breast sandal should be placed, or

gold may be placed on both these sides. At the top (on the head) honey and (or) clarified butter should be placed; and the hair should be indicated by means of mustard (Ib. 99 *Kuryāt sarṣaparomakām*). A blanket (a piece thereof ) should be placed on her back; and for grass may be placed before her *pāyasa* (milk-gruel=*khīra*) mixed with clarified butter and honey. The *Sk. P.* (V. 3.90.95-100) has similar description. Other details are as noted above *i.e.* horns of gold, silver-hooves etc. (Ib. 101); but here we have one more detail *viz.* the tail be prepared from gold (gold-wires?; Ib. *rukma-lāṅgula-samyutā*). The time when the *tila-dhenu* is to be donated is the full-moon day of Kārttika, Māgha, Vaiśākha, Mārgaśīrṣa, Āṣāḍha or even of Caitra, or at the *Viṣuva* (some time in March) or at a *vyatīpāta* (Ib. 113-114).

Even a she-buffalo is ordained to be gifted (*Agni P.* 211.6)[30], and the ritual of buffalo-gift (*mahiṣī-dāna*) is ordained to be performed at the *Yamahāsya-tīrtha*[31] on the Narmadā (*Sk. P.* V. 3.92) (see under "Buffalo").

We have noted above certain results associated with *dānas*. The *Agni P.* (211.7-72) mentions many such. Some of them may be noted here :—a gift named '*samyukta-hala-paṅkti*' ("a close line of the plough"—or a plough with the ploughed line—?) is said to be all fruitful (Ib. 7); the gift of a black antelope-skin results in rendering the donor nullify all his sins and be one with the Ultimate principle; the gift of a cot (or bed, *śayyādāna*) releases a man from all his worldly enjoyments after death (Ib. 16); a golden image of one's own self helps one achieve heaven (Ib. 17); the gift of iron saves one from going to hell; the gift of one's daughter results in the stay in the region of Brahmā;[32] the gift of an elephant results in the gain of heaven, and that of a horse in the gain of health and fortune; the gift of female-servants (or female slaves) results in the gain of the region of the nympha after death (*Brahma P.* 216.37-39)[33] etc.

Among the gifts is also mentioned that of the 'figure of a man of the size of a thumb' (*aṅguṣṭhamātra puruṣa*) in gold, having four arms; he should be placed in a plate made of gold, kept on jaggery along with clarified butter (*Matsya P.* 71.34).[34] Gifts are to be given to a brāhmaṇa with a family (Ib, 35[d] *Kuṭumbine*). The Man-of-gold has a variant, as noted by the same Purāṇa, where (Ib. 78.4ff) it is said that a male-figure (*puruṣa*) of gold, having a beautiful lotus in his hand

should be donated, placing it in the inner circle of the lotus,[35] wrapping it with white cloth and surrounded by food, fruits and wreaths. The gift is at the Mandārasaptamī-vow. Yet another variety of the 'gift of Man' is that of the *Kāla-puruṣa* (the man, who is Time). This man is to be accomplished with black sesame, with a hue of gold and teeth of silver. He should have a sword held up in his hand, and placed in the circle of the *japā* flowers (these flowers are red in colour). He should be clad in red cloth, should have wreaths and a garland of (small) conches; he should have shoes on and at his side there should be a black blanket. In his left hand there should be a ball of flesh (*Agni P.* 211.24-26). After being worshipped, this *puruṣa* should be given to a brāhmaṇa; the result is that the donor gets free from the fear of death or any disease; he also becomes a King (Ib.27).[36]

In the case of a sacrificial offering to the nine planets (*navagraha*) a cow, a conch, a bull, horse, cloth, black cow, iron and a goat are ordained to be given (*Agni P.* 164.12). In the case of the vow on the Eighth (*Aṣṭamī-vrata*) a *Karkaṭī* and rice (*Karkaṭī* is a kind of cucumber) is mentioned (*Agni P.* 184.12).

Some of the gifts are specially associated with certain vows, especially meant for the ladies (see under "vows"). Thus at the ritual to propitiate the sage Agastya (who controls the waters, and as a constellation appears at the end of the rainy season) a jar is enjoined to be given (obviously because Agastya is believed to be born from a jar; see under "Agastya"). The jar should contain gold (a piece of gold) and should have its mouth covered with a plate, or a vessel containing clarified butter (ghee) and *pāyasa* (a milk-preparation; *khīra*) may be donated (*Agni P.* 206.19).[37] Also in the context of the worship of the goddess Lalitā, in the vow called *Ananta-tṛtīyā* ("the 3rd day in honour of the god Ananta=serpent-god) it is said that a bed is to be gifted away; and also that a jar filled with water, a pair of white cloth-pieces and a golden lotus is to be given (*Matsya P.* 61.31[cd]; 62.13). In the vow called *Ārdrānandakarī tṛtīyā*, four vessels filled with clarified butter are enjoined to be given to a brāhmaṇa along with *karakā* (a water-jar), water and food. The vow is to be followed through the year on every third day of the month; and at the end of the year, at the close of the vow the following things are said to be given—salt, a jar full of jaggery, sandal, "eye-strip" (*netrapaṭṭañ ca*), a

golden lotus, golden images of Umā (Pārvatī) and Maheśvara (=Śiva), along with fruits of the season and sugar-cane, also a bad-stead complete with a bed made from cotton (*Matsya P.* 63.14-22; 22[a] *Umāmaheśvaram haimam*;-Ib.[c] *satūlāvaraṇām śayyām*). These things are to be given to a brāmaṇa having his wife alive. This gift was meant to please Gaurī (Pārvatī; cf. Ib.[d] *gaurī me prīyatām iti*). At the vow, meant for Sarasvatī a *prastha-ful* of rice along with a vessel filled with clarified butter, milk and gold is ordained to be given with the desire to please Gāyatrī (Ib. 64.11). A bed-stead was a very common gift at vows (Ib. 68.54[cd]; see under "Śayyā"; "Vows", also see under "jar" for gift of jars). In the *Kalyāṇasaptamī-vrata*, among other things a gold-disc representing the sun is mentioned to be donated (*Matsya P.* 75.3 *Kāñcanakam ravim*), also a fruit made of gold (Ib. 5 *hemaphalam*). This *purāṇa* further mentions the golden man placed on a jar (Ib. 78.8, *sauvarṇam puruṣam kalaśopari nidhāya*) on the occasion of the Mandāra-saptamī; likewise a golden bull, a golden cow, a bed are the things mentioned (Ib. 79.7-8; cf. 94.6) on the Śubhasaptamī. On the Śarkarā-saptamī (7th of the sugar) a jar filled with sugar is ordained (Ib. 76.10).

The *Matsya P.* mentions a variety of vows marked with various *dānas*. On the *Vibhūti-dvādaśī*, a golden fish and a golden lotus placed in a jar filled with water are to be donated. Every month one of the ten incarnations (*daśāvatara-s*) is to be given; after that the image of Dattātreya and in the next month that of Vyāsa is ordained (Ib. 98.10-14). Likewise golden images of Śiva and Dharma are ordained to be donated (Ib. 95.19ff). Another interesting *dāna* is mentioned in respect of the god of love (Kāma); *viz.* golden tree of Aśoka, measuring ten fingers, along with sugar-cane (*Matsya P.* 100.9; in this chapter various *dānas* to various deities are mentioned; we drop the usual ones). In the *Vīra-vrata*, a golden lion is ordained to be donated (Ib. 27). In the *pitṛ-vrata* (the vow for the manes) water-filled jars and tawny clothes are ordained to be given away (Ib. 30). It also mentions the *ahimsā-vrata* (the vow of non-injury) in which a golden deer is ordained to be given (Ib. 35); and in the *dhenu-vrata* a "two-faced cow" made of gold is to be given (Ib. 49; see above for this motif, note 27). The *Agni P.* (213.4f) mentions the gift of the *Kalpapādapa* ("the desire-yielding tree"), which is ordained to be prepared with a thousand *palas* of gold. It should have the main stub, have leaves and flowers;

also it should have five sections, which should be donated to five persons.[38] The *Kalpapādapadāna* is mentioned by the *Matsya P.* (Ib. 276. 10ff) also which mentions many other *dānas,* including an elephant, horse, chariot etc. (Ib. 279-281) in gold. It mentions also the gift of ten golden creepers (Ib. 285.3 *cāmīkaramayīr daśa kalpalatāḥ*). The golden chariot to be donated should have eight golden horses—or even two, a golden banner showing a lion (Ib. 280.9-10). A chariot having four wheels is also enjoined to be given—in gold and studded with gems. It mentions that at the flag-post to be donated there should be Garuḍa,while to the pole supporting the yoke, an image of Vināyaka should be attached (Ib 281. 3ff). Yet another interesting *dāna* is the *mahābhūta-ghaṭa-dāna* which is described as follows (*Matsya P.* 288.3ff):—one should get prepared a big jar of gold, filled with (or studded with) gems. In it all gods, along with their respective vehicles, should be placed. On golden lotuses should be placed Brahmā, Viṣṇu and Śiva. A replica of earth taken up by the boar (the boar-incarnation of Viṣṇu) should also be placed therein. Varuṇa should be seated on a golden crocodile, the fire-god on a ram, Vāyu on a black antelope, and Vināyaka on a rat.[39] Along with these gods, the *five* Vedas (personified) are also to be placed with their respective accompaniment. The Ṛgveda should have the rosary; the Yajurveda the lotus; the Sāmaveda should be endowed with the lute and the flute to its right side; the Atharva Veda should have two ladles and a lotus; the fifth Veda, the Purāṇaveda, should have also a rosary and a pitcher.[40] Another important *dāna* is *sapta-sāgara-dāna* ("the gift of the seven oceans"). For this, seven *Kuṇḍas* of gold are ordained to be prepared of the size of an *aratni* (cubit) or *prādeśa* (see "Measurement"). They are to be placed on the antelope-skin over which sesame-grains have been put earlier. Now, the *Kuṇḍas* are to be filled each with one material viz. salt, milk, clarified liquid butter (*sarpis*), jaggery, curds, sugar and water (representing the seven mythical oceans). In each a god or a goddess is to be placed thus—in the salt—kuṇḍa—Brahmā; milk—Viṣṇu; clarified butter—Śiva; jaggery— the sun; Curds—the moon; sugar—Lakṣmī; and in water—Pārvatī. All these should be donated. There are other gifts which may be mentioned. The *Agni P.* (212.2ff) mentions some peculiar gifts viz. a horse and lotus (both solar symbols) made from dough are to be donated in the month of Mārgaśīrṣa. These things are to be given in respect of Śiva; and the result is that the giver attains the region of the sun after death.

In the month of Pauṣa an elephant made from dough is to be donated. In Māgha a chariot with a horse made from dough is enjoined to be donated, and in Phālguna a bull made from dough is to be given. In Caitra an apartment made of sugar-cane, along with male and female attendants is to be donated (Ib. 5, *ikṣumayāgāram dāsadāsī-samanvitam*); in Vaiśākha only seven grains of paddy are mentioned to be given; in Āṣāḍha a *bali-maṇḍalaka* of food is enjoined (Ib.6); in Śrāvaṇa an air-car (or a replica of the upper storey) made of flowers is to be given (Ib.7, *vimānam pauṣpam*); the chariot is mentioned as gift elsewhere also as noted earlier; it may be in miniature, in gold or another metal (*Bhav. P.* Brahmakhaṇḍa 50.11ff; 16, a golden one; *Sk. P.* VII. 1.238.4; *Liṅga* P.I.84). A golden lotus is to be given according to the *Sk. P.* (VII. 1.294.17) near the '*Ajogandha*' Liṅga. A golden horse has been mentioned as a gift by the *Bhav. P.* (Uttarakhaṇḍa 49.12) in connection with the *Śarkarā-saptamī vrata* ("vow of the 7th for sugar"), other gifts being a bed covered with cloth together with pieces of sugar (Ib. 10). A horse is mentioned as a gift near the Bhadrakālī-bālārka (the "young sun at the goddess Bhadrakālī", *Sk. P.* VII. 1.292.4). Among idols or images of deities are mentioned a golden Garuḍa (the vehicle-bird of Viṣṇu) along with yellow garments in respect of Viṣṇu at the Ratneśvara liṅga (Ib. 157.7); yellow garments are offered even at the Nārāyaṇa tīrtha (*Sk. P.* VII. 1.337.8). A golden image of Gaurī (Pārvatī) is mentioned to be given on the 3rd bright of Māgha. The image may be made of gold or from the wood of the *madhu-vṛkṣa* (*mahuā* in Hindi, from the flowers of which a kind of liquor is made). She is to be offered either jaggery or salt. (*Bhav. P.* Brahmakhaṇḍa 21.11-25). Sandal-water is enjoined to be given on the 3rd bright of the month of Vaiśākha in respect of Brahmā (Ib.28). Also obtains the gift of one's own image (ātmapratikṛti). It is said that a sizable self-image should be prepared out of iron; it should be represented as riding a vehicle of one's own choice (*Bhav. P.*, Uttarakhaṇḍa 185.3ff-*lohajām prakṛtim bhavyām... abhīṣṭa-vāhanagatām*). It should be smeared with saffron, and made fragrant with camphor, sandal etc. Even a woman might give away a self-image; but in that case it should be given as lying on a bed (Ib.5[d] *śayane śayitām kārayet svayam*). Whatever is liked by herself should be placed by the woman near the image. This was meant for peace and prosperity (Ib.6-11). The gift of bed is referred to at many places, and has been a common practice. Thus, even at the Anaṅgeśvara

*liṅga*, the gift of a bed is enjoined (*Sk. P.* VII.1.158.6; for this motif see under "*Śayana*"="śayya"; also see above).

Among gifts, as noted earlier, women also were given. We have referred to the gift of a girl, a maiden (cf. also *Liṅga P.* II.34.4). One Drumila is said to have bestowed many gifts after a son was born to him; among them were female attendants. (*Brahmavai P.* I.20.51). Among the gifts on various *tithis*, women are mentioned on the 13th (*Sk. P.* VII.1.28.108[a] *striyo deyās trayodaśyām*). It is said that a person might donate a maiden of eight years in age (*Brahmavai P.* Śrīkṛṣṇa-khaṇḍa 76.54[ab] *Kumārīm aṣṭavarṣīyām su-viprāya dadātī yaḥ*). A group of prostitutes is also mentioned to be given to the sun-god (*Bhav. P.* Brāhmakhaṇḍa 93.67 *veśyā-kadambam tu yastu dedyāt sūryāya bhaktitaḥ*), which indicates the development of the practice of *deva-dasīs* ("divine-maidens"—or the "maid-servants of the god").

Among beasts, the most common is the gift of bulls and cows. *Dhenu-s* ('Cows') made of various objects are already mentioned above, such as *tila-dhenu* etc. The *Liṅga P.* (II.37.6ff) mentions that at the gift of a *tila-dhenu* (sesame-cow), eleven pieces of cloth are to be spread before the brāhmaṇas; and they are to be donated along with golden rings (Ib. 7); also is mentioned to be given a sugar-cane in this ritual (Ib. 9). The *Sk. P.* (VI.277.7-11) mentions 11 cows to be given to the 11 Rudras (see also VII.4.6.18ff, for the gift of cows decorated with various precious things; *Padma P.* Ādikhaṇḍa 42.17-19, mentions them to be given at the confluence of the Gaṅgā and Yamunā; for the gift of a bull see under "Bull"; also *Sk. P.* VII.1.220.13; 3.38.41 etc.). In the vow called Rasakalyāṇinī a pair of a cow and a bull is enjoined to be given (*Bhav. P.* Uttarakhaṇḍa 26.64); in the same vow, a golden lizard studded with jewels is also enjoined to be given (Ib.63 *Kṛtvā tu Kāñcanīm godhāṃ pañcaratna-samanvitām*). In the ritual pertaining to the *nava-graha* (nine planets) a tawny cow (Kapilā), a conch, a bull and a goat are enjoined as gifts (*Bhav. P.* Uttarakhaṇḍa 141.57-59 and 65). In the *Kokilā-vrata* ("vow of the cuckoo", which comes after every twelve years), after a month a cuckoo made from sesame-dough is enjoined to be given. Its eyes should be of jewels and wings should be of gold. It may be given, placing it in a copper-plate, to a *brāhmaṇa*, an astrologer, or the family priest or to the mother-in-law or the father-in-law (Ib. 11.16-23). This gift helps the person wander in the heaven

of Indra and have sweet voice (Ib. 23). The *Vrata* could be performed by both men and women. A typical gift at the Agnitīrtha, in the Prabhāsa region, is that of a golden bracelet (*Sk. P.* VII.1.35.115), by a woman. An account associated with this gift is as follows (Ib. 37. 14-28). The sage Kaṇva tells Indumatī, the wife of King Bṛhadratha, that in the former life she was a cow-herd maiden, having five husbands (*pañca-bhartṛkā*). Once she lost her bracelet in the sea near the Śaiva shrine of Someśvara. This was in fact, though inadvertently, the gift of the bracelet. Because of this gift, she came to be the queen in this birth. She came to be born in the royal family of Daśārṇa and got married to Bṛhadratha.

A replica of human (or divine) feet or sandals are also mentioned as gifts. At the Bhalla-tīrtha, at Prabhāṣa, where Kṛṣṇa was shot at the toe by a hunter and died, a foot (in metal or wood?) is enjoined to be given (*Sk. P.* VII.1.351.33). Near the Puṣkara-tīrtha, the Vāmana (dwarf) incarnation of Viṣṇu is believed to reside. Here a pair of sandals is enjoined as gift (Ib.112.10). At a holy place said to have been created from the foot of Viṣṇu a pair of sandals and a water-filled jar are enjoined as gifts (Ib. VII.4.11.10); and at Maṅkīśvara, where the goddess Sarasvatī is said to reside and is to be propitiated on the 3rd bright of Māgha, a pair of golden sandals (*suvarṇa-pādukā*) is enjoined as gift. At *Gopracāra tīrtha* a mat is enjoined to be given (Ib.12.2). Replicas of various important mountains (*Kulaparvata-s*) are enjoined as gifts (*Sk. P.* VI.271.429-433; see also under "Mountains"). The gift of a human figure (doll) made of sugar is also mentioned (*Sk. P.* VII.1.165.50 *ṣarkarā-puttalī*; see under "Food and Eatables").

One typical *dāna* is that of Sarasvatī, or the lore that one learns ; it is also called *Vidyādāna*. This has been referred to earlier (*Garuḍa P.* II.31.5), in relation to the *ati-dānas*. The *Agni P.* (211.52$^{ab}$-56) refers to it and says that if Sarasvatī is given, one attains the region of Brahmā, after death, while living he attains the virtue of performing a thousand Vājapeya sacrifice ; the *dāna* of Sarasvatī is nothing but that of knowledge, or teaching.[41] The gift of *vidyā* (=Sarasvatī) comprises, as an important aspect, the donation of hand-written copies of various *purāṇa-texts*. The *Matsya P.* (chapter 53) deals with this topic at some length. According to it each *purāṇa* has a special accompanying gift. The *Brahma P.*, is to be donated to a brāhmaṇa along with the *jala-dhenu*, on the full-moon-day of the month of

Vaiśākha; the donor gains the region of Brahmā (Ib.13). The *Padma P.* is to be donated with a golden lotus and sesame, on the full-moon-day of Jyeṣṭha; the fruit is that of performing the Horse-sacrifice (Ib.14-15). The *Viṣṇu P.* is to be donated with the *ghṛta-dhenu* ("ghee-cow") on the *Āṣāḍha* full-moon-day; the donor attains Varuṇa-region (and not Viṣṇu-region?) (Ib.16-17). The *Vāyu P.* is to be donated with the *guḍa-dhenu* ("jaggery-cow") along with the bull, on the full-moon-day of Śrāvaṇa; attainment of Śiva-*loka* (not Vāyu's region![42]) is the gain (Ib.18-19). The *Bhāgavata P.* is to be donated along with the golden lion, on the full-moon-day of Proṣṭhapada (Bhādrapada); the donor gains the utmost place (Ib.20-21). The following chart would give an idea. (*Matsya P.* 53; the figures in the brackets indicate verse; various gains, such as 'the abode of a particular deity', virtue of a particular sacrifice etc. are mentioned. They are, however, left out here).

| *Purāṇa* | *Accom. Gift* | *Time* | |
|---|---|---|---|
| 1. Brahma | Jala-dhenu | Full-moon-day | Vaiśākha (13) |
| 2. Padma | Golden Lotus and Sesame | —do— | Jyeṣṭha (14-15) |
| 3. Viṣṇu | Ghṛta-dhenu | —do— | Āṣādha (16-17) |
| 4. Vāyu | Guḍa-dhenu and bull | —do— | Śrāvaṇa (18-19) |
| 5. Bhāgavata | Golden Lion | —do— | Proṣṭhapada (Bhādrapada) (20-21) |
| 6. Nārada | Cow | —do— | Āśvina (23-24) |
| 7. Mārkaṇḍeya | Golden elephant | —do— | Kārttika (26-27) |
| 8. Agni | Golden lotus + *tila-dhenu* | —do— | Mārgaśīrṣa (28-29)(?) |
| 9. Bhaviṣya | a jar full of jaggery | —do— | Pauṣa (30-32) |
| 10. Brahmavaivarta | — | —do— | Māgha (33-35) |
| 11. Liṅga | *Tila-dhenu* | —do— | Phālguna (36-37) |
| 12. Varāha | Golden Eagle (*Kāñcanam garuḍam*) with *tila-dhenu* | —do— | Madhu-māsa (38-40) |
| 13. Skanda | Golden spear | —do— | When the sun is in the Mīna constellation |
| 14. Vāmana | — | —do— | Autumn (41-43) (44) |
| 15. Kūrma | Golden tortoise | —do— | Change of Solar course (*ayana*) (45-46) |

| | | | |
|---|---|---|---|
| 16. Matsya | Golden fish with a cow | —do— | *Viṣuva*-day (49-51) |
| 17. Garuḍa | Golden swan | —do— | —(53-54)[43] |
| 18. Brahmāṇḍa P. | a pair of woollen garments yellow in colour, with golden-cow. | —do— —do— | On *Vyatīpāta*-day (54-56). |

The reader of a *purāṇa* text is enjoined to be honoured with gifts, after the completion thereof. According to the *Śiva P.* (V.43.3-6), the reader of the *Śiva P.* should be given any or all of the following ear-ornaments—arm-ornaments, cloth, a cow with a calf, a golden seat, a book (manuscript of a *purāṇa*), a village, horse or/and an elephant.

The gift of a lamp is extolled by the *Agni P.* (200.2-10); and it is said that he who steals a lamp becomes dumb or a dunce, and after death, goes to hell.[44] Various other important gifts at various places may be noted in short. According to the *Sk. P.* (V.1.14.25-28), at *Catuḥsamudrarāja* at Avantī, a *Kūṣmāṇḍa* (red pumpkin) is enjoined to be given. At Agni-tīrtha at Setubandha Rāmeśvara, among other things a daughter is to be given to a brāhmaṇa (*Sk. P.* III.1.22.25; cf. Ib.V.3.92.18, *dāna* of a daughter at *Yamahāsyatīrtha* on the bank of the Narmadā as noted above; also at Prabhāsatīrtha on the Narmadā, *Kanyādāna* (Ib.V.3.98.23[cd]). Such gifts are enjoined also at other places—*Kanyā* and a manuscript at Vyāsatīrtha on the Marmadā (Ib.V.3.97. 164;[45] cf. at Dīpeśvara *Kanyā* Ib. V.3.127.2); gifts of a bell, flag and a canopy (Ib. 158.6); a she-buffalo, a maid-servant and a cow at Devasara in Dharmāraṇya (Ib. III.2.15.78); it mentions (Ib. V.3.72.54) *Kanyā, dāsī subhāṣiṇī,* at Maṇināgeśvara tīrtha on the Narmadā; at Rāvikuṇḍa in Dharmāranya, daughter, cow, maid-servant, she-buffalo (Ib. III.2.13.72ff); at Somanāthatīrtha on the Narmadā a young white, yellowish, or reddish horse is enjoined to be given. It is ordained to be decorated with wreaths etc. and with saffron (*Kumkuma*). The peculiarity to be marked is that the brāhmaṇa to whom the horse is to be donated is addressed to place his foot on the shoulder of the donor and mount; and when the brāhmaṇa is mounted on the horse, thus the donor should say—"May the sun be satisfied" (*Sk. P.* V.3.85.75-78).[46] At the Śūlabhedatīrtha on the Narmadā a plough and tilled land is ordained to be donated (*Sk. P.* V.3.49.[47]; cf. also 51.53, where the plough again is mentioned along with the bullocks). An interesting

*dāna* is mentioned in the context of a pilgrimage to the *setu* at Rāmeśvara. Here a stone is enjoined to be donated (probably in co-ordination with the legend of the building of the bridge by the monkeys for Rāma). One may donate one stone or seven stones. However, the stone is to be given to be eaten by the *Kṛtyā*, born of Pippalāda[48] (*Sk. P.* III.1.51.15-19).

In the context of the gifts made by a woman the following information from the *Matsya P.* (186.28-32) is worth-noting. It is said that if a woman gives, after due fast, the following things she achieves the fruits detailed below. If she donates the *Kapittha* (wood-apple) her breasts would be like these fruits; if she donates plantains her thighs would be like the stub of this tree and so on. Some planets have certain special gifts. A tawny cow (*Kapilā*) is for the sun, a conch for the moon, for Mars a reddish stud-bull, for Budha (Mercury) silver, for Bṛhaspati (Jupiter), yellow garments, for Śukra (Venus; Sukra is also the name of the preceptor of the *Asuras*) a white horse, a black cow (or bull) to Saturn; iron to Rāhu and a goat to Ketu (*Bhav. P.* Uttarakhaṇḍa 141.53-55).

*Recommendations and Taboos*: There are certain *taboos* regarding *dāna*. It is said that water, milk, alms, clarified butter and salt should not be accepted if given by the hand; for it is then equal to eating beef (*Sk. P.* IV.40.114).[49] Here are certain points as regards the gifts in Kārttika. It is good to take food on a plate prepared from leaves; and a vessel of bell-metal is to be discarded. When a bell-metal vessel is to be discarded, it should be given to a brāhmaṇa, filling it with clarified butter (*Sk. P.* IV.60.98-99). If a person desires to discard sesame-oil, he may make gift of sesame along with gold. A person who desires to follow the silence-vow, should donate a good bell, along with sesame and gold (Ib. 105); and one having a vow of sleeping on the ground (during Kārttika) should donate a cot with a mattress and a pillow (Ib. 107).

Of all the *dānas* that of food and water is the best. There is a legend of one king Vinītāśva, who is said to have given many gifts to brāhmaṇas, except food and water. As a result, after death, he suffered from hunger and thirst in the other world. He saw his diseased body in that world and also saw his preceptor. He asked the latter the

reason and cure for this; and was told that if he gave *tila-dhenu, jala-dhenu, ghṛta-dhenu* and *rasa-dhenu*, he would be free from the constant thirst and hunger (*Varāha P.* 99.75-82). The King got it done. About the same is the legend of King Hemāṅga of the Ikṣvāku dynasty. He gave everything in the Vaiśākha month, except water. After death, he was born as a *godhā* (lizard) in the house of the King of Mithilā. This lizard once got, accidentally, sprinkled over with the water that was the wash-water of the feet of a distinguished brāhmaṇa, and he remembered his past life. The brāhmaṇa gave his own merit to the lizard (=King), by which the latter got release from that horrible life (*Sk. P.* II.7.6.3ff). In the same account that occurs at another place (*Sk. P.* II.1.16.1ff) the name of the King of Mithilā is given as Srutakīrti and the brāhmaṇa's name is Śrutadeva. He asks the lizard to perform a virtuous deed at Veṅkaṭagiri. The same account and motif is associated with one Vāsudeva, the king of Ānarta. On knowing from Nārada the truth, he sent him to his son. The son gave food and water to people during a famine, and the deceased king got release (*Sk. P.* VI. 141.2ff). At another place the king of Ānarta is said to be Śveta, and the same account occurs (*Sk. P.* VI.103.49ff). In this connection the *Vāmana P.* (53.52ff) relates the story of a brāhmaṇa named Somaśarmā, who gave gifts only once in his life-time, but that helped him. On the day of *Śrāvaṇa dvādaśī* (12th of the Śrāvaṇa month) he donated a water-jar, an earthen jar full of rice and curds, an umbrella and a pair of shoes to a brāhmaṇa. After death, everyday at noon a jar of water and that of curds-rice appeared before him regularly. The umbrella now appeared as the Śamī tree; and as he gave the shoes, the other ghosts carried him.

Even a chance-virtue amounting to a gift is said to work wonders. Among the *dānas*, the gift of a lamp is said to be important. According to an account, Lalitā the daughter of the King of Vidarbha gave a lamp to Viṣṇu. Once the lamp, which was about to get extinguished, burnt more brightly due to the contact of a she-rat that was chased by a cat. When Lalitā died, she became the favourite of a King, beloved of him among a hundred others, due to the chance—flaring up of the lamp (*Agni P.* 2C0.6-18). It is said that one who steals a lamp from a temple suffers after death (Ib.).

Proxy-gift is also an important motif. One could give his virtue to save a sufferer. Thus, according to a story from the *Brahma P.*

(227.7ff) a *cāṇḍāla* (a low-caste person) gave a part of his fruit, that he gained from singing the praise of Viṣṇu, to a Brahmarākṣasa (i.e. a brāhmaṇa turned demon due to mis-conduct) and released him from his miserable life (cf. also Ib. 28ff, similar account). According to the *Varāha P.* (155.6ff) Sudhana, a merchant gave the fruit of one dance before Viṣṇu to a Brahmarākṣasa and set him free. A brāhmaṇa gave the fruit of one bath at the Viśrānti-tīrtha in Mathurā to a demon, whereby the latter was released from his demonhood (Ib. 167.22ff). According to another account Gokarṇa, a merchant, got a parrot from his owners, a Śabara couple, in exchange for the virtue of a bath in the Yamunā (Ib. 170.61ff). (see also "Offerings", "Vessels"; "Vows"; for gift of water see "Water").

1. Apart from gifts mentioned below on the main page, be seen—
*Nārada P.* XIII, XIV; *Liṅga P.* I.84; 108; II.28; 34; 35; *Padma P.* Ādi. 42; Sṛṣṭikhaṇḍa 32; Uttarakhaṇḍa 32; *Bhaviṣya P.* Brāhmakhaṇḍa 21; Uttarakhaṇḍa 185; etc. etc.

2. *Garuḍa P.* II.23.12

यानि यानि च दानानि दत्तानि भुवि मानवैः ।
तानि तान्युपतिष्ठन्ति यमलोके पुरः सरम् ॥

3. *Agni P.* 226.12

उपायश्रेष्ठं दानं स्यात् दानादुभयलोकभाक् ।
न सोऽस्ति नाम दानेन वशगो यो न जायते ॥

4. *Sk. P.* I.2.2.84

संसारसागरे घोरे धर्माधर्मोर्मिसंकुले ।
दानं तत्र निषेवेत तच्च नौरिव निर्मितम् ॥

5. *Agni. P.* 209.23cd

कनकाश्वतिलानागा दासीरथमहीगृहाः ।
कन्या च कपिला धेनुर्महादानानि वै दश ॥

6. *Agni P.* 209.2

वापीकूपतडागानि देवतायतनानि च ।
अन्नप्रदानमारामाः पूर्तं धर्मं च मुक्तिदम् ॥

Ib. 3

अग्निहोत्रं तपः सत्यं वेदानां चानुपालनम् ।
आतिथ्यं वैश्वदेवं च प्राहुरिष्टं च नाकदम् ॥

Ib. 4

ग्रहोपरागे यद्दानं सूर्यसंक्रमणेषु च ।
द्वादश्यादौ च यद्दानं पूर्तं तदपि नाकदम् ॥

7. The *tulā-puruṣa-dāna* is mentioned by the *Matsya P.* in the context of the *Grahayajña* also, 238.33[ab]

आत्मानं तोलयेत्तत्र पत्नीं चैव द्वितीयकाम् ।

Ib. 36[ab]

तोलयित्वा ददेद्राजा वित्तशाठ्यविवर्जितम् ॥

See under "Balance" (Tulā)

8. *Kūrma P.* II.26.22

कृष्णाजिने तिलान् कृत्वा हिरण्यं मधुसर्पिषी ।
ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम् ॥

Ib. 54

अयने विषुवे चैव ग्रहणे चंद्रसूर्ययोः ।
संक्रान्त्यादिषु कालेषु दत्तं भवति चाक्षयम् ॥

9. *Brahmāṇḍa P.* I.2.21.148[cd]

समा रात्रिरहश्चैव यदा तद् विषुवं भवेत् ।

Ib. 149

तदा दानानि देयानि पितृभ्यो विषुवेषु च ।
ब्राह्मणेभ्यो विशेषेण मुखमेतत्तु दैवतम् ॥

10. *Sk. P.* I.2.4.17[cd]

द्विहेतु षडधिष्ठानं षडंगं द्विपाकयुक् ॥

Ib. 18[ab]

चतुः प्रकारं त्रिविधं त्रिनाशं दानमुच्यते ।

11. *Sk. P.* I.2.4.55

धर्ममर्थं च कामं च व्रीडाहर्षभयानि च ।
अधिष्ठानानि दानानां षडेतानि प्रचक्षते ।।

12. *Sk. P.* I.2.4.62

दाता प्रतिगृहीता च शुद्धिर्देयं च धर्मयुक् ।

Ib. 63[ab]

देशकालौ च दानानां अंगान्येतानि षड्विदुः ।

13. *Sk. P.* I.2.5.11

दानपात्रमतिकम्य यदपात्रे प्रदीयते ।
तद्दत्तं गामतिक्रम्य गर्दभस्य गवाह्निकम् ।।

14. Ib. cf. 14

भूराप्ता गौस्तथा भोगाः सुवर्णं देहमेव च ।
अश्वश्चक्षुस्तथा वासो घृतं तेजस्तिलाः प्रजाः ।।

Ib. 15

घ्नन्ति तस्मादविद्वांस्तु बिभियाच्च प्रतिग्रहात् ।
स्वल्पकेनाप्यविद्वांस्तु पंके गौरिव सीदति ।।

15. *Matsya P.* 55.28

ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्जयेत् ।
शय्यागवादि तत्सर्वं द्विजस्य भवनं नयेत् ।।

16. *Sk. P.* II.1.20.41[ab]

दशहस्तां महीं दत्त्वा सर्वपापैः प्रमुच्यते ।

Ib. 45

इक्षुगोधूमकेदारपूगवृक्षादिसंयुता ।
पृथ्वी दीयते येन स विष्णुर्नात्र संशयः ।।

Ib. 46[cd]

स्वल्पामपि महीं दत्त्वा विष्णुसायुज्यमश्नुते ।।

*Sk. P.* VI.268.7-28 mentions the *dāna* of the golden earth in the water, *Padma P.* Ādi 57, mentions land with standing sugar-cane; also Ib. 13, 14; Ib. *Uttarakhaṇḍa* 267.14ff ; at Sṛṣṭikhaṇḍa, it mentions the whole world as gift in gold, 32.160ff.

17. *Vam. P.* 68.22[ab]

गोदानानि पवित्राणि भूमिदानानि चानघ ।

18. *Garuḍa P.* I.48.90

यागान्ते कपिलां दद्यात् आचार्याय च चामरम् ।

*Kapilā* represents the fire-colour, or that of the morning sun (= heavenly fire).

19. *Agni P.* 212.5

चैत्रे इक्षुमयागारं दासदासीसमन्वितम् ।
दत्त्वा स्वर्गे चिरं स्थित्वा तदन्ते स्यान्महीपतिः ।।

20. A *vimāna* is a structure like the top floor of a building.

21. According to the Skt-Eng. Dictionary of V.S. Apte, the word *dhenu* at the end of a compound indicates diminution; this would mean that *ambu-dhenu* is "little water". But, see below on the main page, *tila-dhenu*, which appears to be a definite preparation of a cow from sesame; see note 29 below.

22. *Garuḍa P.* II.9.4

लोहं लवणकार्पासं तिलपात्रं च यैः कृतम् ।
तेन दत्तेन तृप्यन्ति यमस्य पुरवासिनः ।।

23. *Garuḍa P.* II.24.77

बहुभ्यो न प्रदेयानि गौर्गृहं शयनं स्त्रियः ।
विभक्तदक्षिणा ह्येते दातारं पातयन्ति ते ।।

*Sk. P.* V.3.90.93

24. *Garuḍa P.* II.31.4

अग्नेरपत्यं प्रथमं हिरण्यं भूर्वैष्णवी सूर्यसुताश्चगावः ।
लोकत्रयं तेन भवेत्प्रदत्तं यो कांचनं गां च महीं च दद्यात् ।।

25. Ib. 5

त्रीण्याहुरतिदानानि गावः पृथिवी सरस्वती ।
नरकादुद्धरन्त्येते जयवापनदोहनात् ।।

(= *Agni P.* 63.23, in certain recensions. cf. *Śiva P.* V.14, also *Nārada P.* XIII.143)
and 7

कनकं च तिला नागा: कन्या दासी गृहं रथः ।
मणयः कपिला गावो महादानानि वै दश ॥

26. *Agni P.* 210.30

स्वर्णशृंगी शफै रोप्यैः सुशीला वस्त्रसंयुता ।
कांस्योपदोहा दातव्या क्षीरिणी गौः सदक्षिणा ॥

Ib. 31[ab]

दातास्याः स्वर्गमाप्नोति वत्सरान्रोमसंमितान् ।

27. cf. *Matsya P.* 204.1

प्रसूयमाना दातव्या धेनुर्ब्राह्मणपुंगवे ।

This is in the event of delivering the calf, whose face is just out of the womb, see below for a golden "two-faced cow". See under "Cow".

28. *Matsya P.* 186.26

तिलधेनुं च यो दद्यात् ब्राह्मणे वेदपारगे ।
ससागरवनद्वीपा दत्ता भवति मेदिनी ॥

29. *Sk. P.* V.3.90.95

तिलाःश्वेतास्तिलाः कृष्णाः तिला गोमूत्रसंनिभाः ।
तिलानां तु विचित्राणां धेनुं वत्सं च कारयेत् ॥

cf. *Śiva P.* V.14.15

तिलप्रस्थमयीं धेनुं सवत्साम् . . . .
सरत्नां सहिरण्याम् ।

30. *Agni P.* 211.6

महिषीदानाच्च सौभाग्यं वृषदानाद्दिवं व्रजेत् ।

31. The name of the place mentioned by the *Sk. P.* V.3.92 appears to be rather significant. The he-buffalo is the vehicle of Yama, the god of death!

32. cf. *Brahma P.* 216.32

कन्यां तु ये प्रयच्छन्ति ब्रह्मदेयामलंकृताम् ।
दिव्यकन्यावृता यान्ति विमानैस्ते यमालयम् ।।

33. For this particular point see also *Brahma P.* 225.4[d]

संक्षेत्राण्यथ योषित: ।

and 5[b]

यः प्रयच्छति मानव: ।

34. *Matsya P.* 71.34

अंगुष्ठमात्रं पुरुषं तथैव सौवर्णमत्यायतबाहुदण्डम् ।
चतुर्भुजं हैममये निविष्टं पात्रे गुडस्योपरि सर्पियुक्तम् ।।
We expect सर्पिर्युक्तम्; सर्पियुक्तम् is for metre !

The golden-man is symbolic of the Puruṣa, the Prajāpati in concept, that stays in the sun and in the eye of the sacrificer; cf. *Śat. Br.* X.5.2.9; and *Bṛhadāraṇyaka Up.* IV.2.3.

35. Ib. 78.4

सौवर्णं पुरुषं तद्वत् पद्महस्तं सुशोभनम् ।

Ib. 8

कर्णिकायां च पुरुषं स्थाप्य सर्वात्मनेति च ।
शुक्लवस्त्रैः समावेष्ट्य भक्ष्यैर्माल्यफलादिभि: ।।

36. *Agni P.* 211.24[cd]

पुमान् कृष्णतिलैः कार्यो रौप्यदन्त: सुवर्णदृक् ।

Ib. 25

खड्गोद्यतकरो दीर्घो जपाकुसुममण्डल: ।
रक्ताम्बरधर: स्रग्वी शंखमालाविभूषितः ।।

Ib. 26

उपानद्युगयुक्ताङ्घ्रिः कृष्णकम्बलपार्श्वक: ।
गृहीतमांसपिण्डश्च वामे वै कालपुरुषः ।।

Ib. 27

संपूज्य तं च गंधाद्यैर्ब्राह्मणायोपपादयेत् ।
मरणव्याधिहीनः स्यात् राजराजेश्वरो भवेत् ॥

37. *Agni P.* 206.19

घृतपायसयुक्तेन पात्रेणाच्छादिताननम् ।
सहिरण्यं च तं कुम्भं ब्राह्मणायोपकल्पयेत् ॥

38. *Agni P.* 213.4cd

पलानां तु सहस्रेण कल्पयेत्कल्पपादपम् ।

Ib. 5

मूलदण्डं सपत्रं च फलपुष्पसमन्वितम् ।
पञ्चस्कन्धं तु संकल्प्य पञ्चानां दापयेत्सुधीः ॥

39. *Matsya P.* 288.6

वरुणं चासनगतं काञ्चनं मकरोपरि ।
हुताशनं मेषगतं वायुं कृष्णमृगासनम् ॥

Ib. 7

तथा कोषाधिपं कुर्यात् मूषकस्थं विनायकम् ।

40. Ib. 8

ऋग्वेदस्याक्षसूत्रं स्यात् यजुर्वेदस्य पङ्कजम् ।
सामवेदस्य वीणा स्यात् वेणुं दक्षिणतो न्यसेत् ॥

Ib. 9

अथर्ववेदस्य पुनः स्रुकस्रुचौ कमलं करे ।
पुराणवेदो वरदः साक्षसूत्रकमण्डलुः ॥

41. *Agni P.* 211.52

ब्राह्मीं सरस्वतीं दत्त्वा निर्मलो ब्रह्मलोकभाक् ॥

Ib. 56

वाजपेयसहस्रस्य सम्यग्दत्तस्य यत्फलम् ।
तत्फलं सर्वमाप्नोति विद्यादानान्नसंशयः ॥

42. The list does not mention the *Śiva P.*

43. Here the gain mentioned is 'Śiva's Region', which is also mentioned for the gift of *Vāyu P.* For Garuḍa P. we expect the gain to be Viṣṇu's abode, as Garuḍa is the vehicle of Viṣṇu.

44. *Agni P.* 200.11
जायते दीपहर्ता तु मूको वा जड एव च ।
अन्धे तमसि दुष्पारे नरके पतते किल ।।

45. *Sk. P.* V. 3.97.164[cd]
कन्यापुस्तकयोर्दाता सोऽक्षयं लोकमाप्नुयात् ।।

46. *Sk. P.* V.3.85.77[cd]
अंध्रिः प्रदीयतां स्कन्धे मदीये हयमारुह ।

Ib. 78
आरूढे ब्रह्मणे ब्रूयात् भास्करः प्रीयतामिति ।।

47. *Sk. P.* V.3.49.47
सयोक्त्रं लांगलं दद्यात् कृष्टां चैव वसुंधराम् ।

cf. *Agni P.* 211.7[d] पङ्क्तिर्दशहलाप्रोक्ता and

Ib. 8[ab]

सौवर्णपट्टसन्नद्धा दत्वा स्वर्गे महीयते ।।

48. *Sk. P.* III.1.51.19
पिप्पलादसमुत्पन्ने कृत्ये लोकभयंकरे ।
पाषाणं ते मया दत्तमाहारार्थं प्रकल्प्यताम् ।।

49. *Sk. P.* IV. 40.114
पानीयं पायसं भैक्ष्यं घृतं लावणमेव च ।
हस्तदत्तं न गृह्णीयात् तुल्यं गोमांसभक्षणैः ।।

*Girdle (mekhalā)* : Apart from ornamental use of the golden or jewelled girdles, "mekhalā-s" were used for the altar at the sacrifice. Also the wife of the sacrificer was to wear a girdle of grass of the type of

*muñja* or *darbha* (*Sk. P.* VI.182.7; also *Agni P.* 95.24-25). The practice of the sacrificial "girdle" noted in the Purāṇas is already a Vedic one. (For *Mekhalā* as "steps" on all sides (*i.e.* four sides) of an altar, see "Altar").

*Gītā* : (Bhagavadgītā)
(For the influence of, see *Padma P.* Uttarakhaṇḍa 171.189.)

*Glass* : Glass has been widely known; but a practice regarding glass-vessels is worth-noting. It is said that in a glass-vessel buttermilk or *karambha* (malt-preparation) should be prepared only after applying clarified butter to the inside of the vessel. (*Padma P.*, Pātālakhaṇḍa 110.441[cd] kāce takram karambhānśca *ghṛtāktenaiva kārayet*).

*Gods* : (For more particulars see "Idols")

(A) *General* : (In this list are included gods who have some peculiar traits. Prominent gods like Brahmā, Śiva, Gaṇeśa, Indra etc. have been treated as different motifs. Others too well-known but having particular beliefs associated with them like Kṛṣṇa etc. are not included).

Brahmā is said to have created the gods saying that they should offer sacrifice to him. But, the gods left him and began sacrificing to themselves, being desirous of the fruit thereof. Hence, Brahmā asked them to go to their sons, the *Pitṛs* (*Śiva. P.* V.40.44;[1] see under "*Manes*" also). The total number of gods is said to be 33 thousand, 33 hundred, and 33 (*Agni P.* 120.34-35). In addition to individual gods, there is a class of gods called "All gods" (*Viśve devāḥ*; see further) which was somewhat prominent in the Vedic period. In the *Purāṇas*, however, this group lost importance. Every important god has a zoomorph also, and has his own vehicle. Thus, the elephant is said to belong to Prajāpati, the horse has Yama as its deity[2]; likewise all one-hoofed beasts have Yama as their deity, and so does a buffalo. The camel has *Nirṛti* (death or goddess of earth, or of ill-fortune), the cow is said to belong to Rudra, and the goat to the fire-god Agni. The ram belongs to the waters (i.e. the water-god=Varuṇa); the lion to *Kroḍa* (*kroḍa* is a name for Saturn), while the other forest-beasts belong to Vāyu (*Agni P.* 209.41-43).[3] Kubera is said to ride the aeroplane called '*puṣpaka*', while the Wind-god rides the deer. The fire-god is said to ride



*Vāyu (Wind-god)*

the horn-less goat, while Nirṛti is said to ride a corpse (*Sk. P.* I.1.2.7).[4] It is said that when the demon Bali was preparing for battle, the gods ran away taking various forms:—Indra—Peacock; Yama—Crow; Kubera—Ichneumon; Agni—pigeon (Kapota); Śiva—Frog; Nirṛti—Pigeon; Varuṇa—Kapiñjala; Vāyu—a variety of pigeon (Pārāvata) (*Sk. P.* I.1.18.3-5). According to the *Sk. P.* (I.2.16.53ff) Yāma (the god of death) rides a he-buffalo, and has a crow made of black iron. (*Kārṣṇa-loha-mayo dhvāṅkṣaḥ*) as his emblem (*dhvaja*). The fire god rides the ram (*uraṇa*) and *śakti* (a lance) is his weapon. The wind-god has the great bear as his vehicle and bears a gòad (*aṅkuśa*). Varuṇa, the lord of waters; rides) the King of the serpents; and holds the noose (*pāśa*). Nirṛti rides a chariot having horses whose faces are those of demons; his emblem is the face of a corpse. Kubera rides a chariot yoked by men, and has a mace in his hand. Indra rides a chariot; and his emblem is a staff studded with gems, supermounted upon by a white *cāmara*. The Aśvins have the variegated jar as their emblem. The powerful and very speedy elephant of white colour, and produced from the palm of Rudra, is also said to be the vehicle of Indra who is the King of the gods. The fierce buffalo named Pauṇḍraka, the vehicle of Yama (=Dharmarāja), is said to be born from the thigh of Rudra (*Vāmana P.* 9.15-16). According to this *purāṇa* all divine vehicles were produced from various parts of Rudra's body. Thus, Śiśumara (the aquatic beast), which is the vehicle of Varuṇa is produced from the dirt from the ear of Rudra. The name of the beast is said to be Jaladhi and it is said to be dark in complexion (Ib. 17 *Śyāmo jaladhi-saṃjñakaḥ*). The vehicle of Kubera (Dhanada) is, however, said to be produced from the foot of the goddess—Ambikā.[5] In appearance he is like a mountain, and has an eye like the wheel of a cart. (Ib. 18, *śakaṭa-cakrākṣaḥ*). The moon has his chariot yoked with the swans (Ib. 20). The Vasu-s have elephants, while the Yakṣas have humans as vehicles (Ib. 21, *naravāhanāḥ*). The Kinnaras have serpent as vehicles, while the Aśvins have horses (Ib.). The Kavis (not poets in the usual sense) have parrots as vehicles, while the Gandharvas walk their way (Ib. 22).

About the abodes of gods we have the following information from the *Kūrma P.* (I.44.1ff). Brahmā—Meru; Śiva—Yaśovatī, which is white and has four gates; Śakra (=Indra)—Amarāvatī, which is in the East; Agni—Tejovatī, to the south of Amarāvatī; Yama—Samyamanī,

on the southern mountain; Nirṛti—Rakṣovatī, to the west of Samyamanī; Varuṇa—Śuddhavatī, on the Western mountain; Vāyu (the wind-god)—Gandhavatī, to the North of Śuddhavatī; Soma—Kāntimatī, to the east of Gandhavatī[6] (cf. *Sk. P.* IV.8ff for the abodes of Guhyakas, *piśācas, rākṣasas,* Gandharvas, Vidyādharas, Apsarases, and also of Agni, Varuṇa, Yama, Sun, Indra etc.).

About the symbolic thing (āyudhas) of the same gods (i.e. the *grahas*) the following information obtains from the *Agni P.* (51.10-14). The sun is large-faced, has two hands, and has a lotus and a sword in either of his hands. The moon has a rosary and a pitcher (*kuṇḍika*); Mars (*Kujaḥ*) has the *śakti* (a lance) and the rosary in either hand while Budha (Mercury) has a bow and a pitcher (*kuṇḍikā*); Śiva has *kuṇḍikā* and rosary. Śukra (Venus) has similarly the rosary and the *kuṇḍikā*. Śani has a wreath of tiny bells (Ib. 12[b] *kiṅkiṇī-sūtravān*). Rāhu has the crescent of the moon (Ib.12[c] *ardhacandradharaḥ*), while Ketu has a sword and the lamp (Ib.[d] *Ketuḥ khaḍgī ca dīpa-bhṛt*). Among the high gods, Indra has the *Vajra* and rides an elephant, and so on. Vāyu has a *Vajra* also as he rides the antelope; Kubera has the mace and rides a ram; Śiva, having the matted locks, rides the bull (Ib. 15). Viśvakarmā has the *akṣasūtra* (The measuring thread); Hanūmān has the Vajra and has a demon being pressed under his feet (Ib. 16[cd]; cf. *padbhyām sampīḍitāsuraḥ*). About the days favourite to some of the gods, the *Sk. P.* (I. 1.33.79ff) says that Gaṇeśa has the 4th (*caturthī*); Kumāra Kārttikeya has the 6th;[7] Śiva has the *Aṣṭamī* and the *Caturdaśī* (8th and the 14th); Rudra (as separate from Śiva) has the eleventh (*ekādāśī*); Yama has the thirteenth; the serpent-king has the 5th (*pañcamī*); the sun has the seventh; Caṇḍikā has the 9th; Brahmā the tenth and Viṣṇu has the 12th.

Gods have been also indicated by group-names. Thus we have, in addition to the one Viṣṇu, ten Viṣṇus. There are eleven Rudras, twelve Ādityas (the sons of Aditi); eight are the Vasus, while the *Viśve-devās* ("All gods") are said to be thirteen. Like gods, there are other groups. Thus, the elephants of the quarters are eight in number; the Manus are fourteen; Bhairavas are eight; the winds are four, the Vināyakas are six, while the goddesses are twenty-four (*Sk. P.* V. I.45.5-9). There are also groups of gods ascribed to various eras (see Yāma—gods' at the end of this motif). According to one calculation the height of the gods is believed to be generally the same as that of men, the

only difference being that in the gods there is seen the excellence of intellect; the height of the Asuras and of the gods is said to be fifty-eight plus a hundred (i.e., 158) *aṅgulas* (fingers) (*Brahmāṇḍa P.* I.2.32.6ff).[8] Though the gods are believed to stay everywhere, they are associated more with the sun, and this association is distributed over the year. According to the *Matsya P.* (125.3ff) Dhātā, Aryamā, Pulaha and Prajāpati stay in the sun in the months Madhu and Mādhava (Vasanta); Mitra and Varuṇa in the months Śuci and Śukra (Grīṣma); Indra and Vivasvān in Nabhas (Varṣā—rainy season); Parjanya and Pūṣan in Tviṣ and Ūrja (Śarad); Amśa and Bhaga in Saha and Sahasya (Hemanta-winter); Tvaṣṭṛ and Viṣṇu in Śiśira (Ib.21).

Gods are reported to have been cursed on occasions, by Pārvatī. This is in the context of the *Mahāmaithuna* (the great sexual-union between Śiva and Pārvatī). It is said that when Śiva and Pārvatī were engaged in union, the gods desired to see Śiva, as they were troubled by the demon Tāraka. They sent Agni who took the form of a bird. As the union was broken in the middle, Umā (Pārvatī) remained unsatisfied. So she cursed the gods that as they did not desire that a son be born to Pārvatī, they also would not be able to procreate sons in their wives (*Vāmana P.* 28.54-55)[9]. In the same context there is a clue to the making of idols. It is said that Pārvatī cursed the gods to turn into stones; she also said that they would be issue-less and cruel (*Sk. P.* VI. 246.22-23)[10]. As they pleaded pardon, she told them that they would go to the mortal world to be changed to images and idols (and not mere stones) and that they would be cruel to people. She also blessed them that they would be born as issues of boys and girls who have married according to rites, and would give boons, (Ib. 251.11-12)[11]. (This seems to explain the practice of worshipping stone-blocks as gods, and also well carved out idols). They were also cursed by Suvarcāḥ the wife of Dadhīci, from whose bones the gods got their weapons prepared, that all of them would become beasts (*Śiva P.* III.24.38). Apart from this divine coupling (or *mahā-sambhoga* or *divya-sambhoga*), according to the *Brahmāṇḍa P.*, the marriage of Śiva and Pārvatī is to be performed every year, for the favour of the humans and as a service to the gods (II.4.39.98)[12]. The marriage of Śiva-Pārvatī every year indicates the yearly fertility. Alongside this practice of yearly marriage, there is the idea of the yearly sleep of gods, when all important gods are said to sleep. Viṣṇu sleeps on the bed of the serpent-coils on the 11th

bright-half day of Āṣāḍha *Vāmana P.* 17.3)[13]. The exact time of Viṣṇu going to sleep is said to be when the sun enters the Mithuna constellation (Ib. 6ff). The god of love—Kāma—is said to sleep on the bright 13th of the same month, and his bed is ordained to be made from the flowers of the Kadamba. The Yakṣas sleep on the 14th, on the bed of golden lotuses attached with a spacious pillow. Śiva sleeps on the full-moon-day on a bed improvised from the tiger-skin, tying his matted lock with another skin. In the dark-half, on the 1st Brahmā sleeps on a bed prepared from blue lotuses. Viśvakarmā sleeps on the 2nd; Girijā (i.e. Pārvatī) on the 3rd; Vināyaka on the 4th; Dharma on the 5th; Skanda on the 6th; the sun on the 7th; the goddess Kātyāyanī on the 8th; Lakṣmī on the 9th; the serpents on the 10th and Sādhyas on the 11th (see also under "Śayyā"; for various trees poduced from various gods see under "Trees").

Various gods are said to reside in the body of man, in a subtle form, like oil in sesame and fragrance in flowers. Thus stays Śiva in and out of the body (*Agni P.* 214.30).[14] Bhahmā stays in the heart; in the throat Viṣṇu and at the palate stays Rudra. At the tip of the Vital breath is said to be Śiva (Ib. 32[ab] *prāṇāgram tu Śivam vidyāt*). The body and other gross-elements are identified with various gods (*Varāha P.* 17.67ff). Gaṇapati, the god having the elephant-face, is the embodiment of the earth. The ego in man is Skanda; Durgā is the bodily illusion (*śarīramāyā*) etc. Various gods are prescribed to be worshipped for various gains. According to the *Garuḍa P.* (I.51.17-19) a person who desires progeny should constantly worship Indra (*purandara*); one who desires the *brahma*-lustre should worship the brāhmaṇas. One who desires health should worship the sun; one who desires wealth should worship the fire; one who desires fulfilment of his exploits should worship Vināyaka, one who desires enjoyments should worship the moon; he who desires strength should worship Balarāma, the god wielding the mace, while one who wants salvation should worship Hari, *i.e.* Kṛṣṇa (=Viṣṇu) with all his might. It is said that the presiding deity (or the deity to be propitiated) of the Kings is Viṣṇu or Indra; of the Brāhmaṇas either the fire or the sun, or Brahmā or even Śiva. The chief deity of the gods is Viṣṇu; and that of the demons is Śiva, the holder of the trident (*Kūrma P.* I.21.41-45); of the Gandharvas, Soma; of the Vidyādharas, the chief deity is speech; of the Sādhyas the sun. Of the demons it is Śaṅkara and of the Kinnaras it is Pārvatī etc. (Ib.) The

characteristics of certain important individual gods are as follows :

1. *Śiva P.* V.40.44

देवान्पुरासृजद् ब्रह्मा मां यक्षध्वं स चाह तान् ।
समुत्सृज्य तमात्मानमयजंस्ते फलार्थिनः ॥

2. The elephant is not prominent in the Vedic ritual, though the beast was known (*RV. I.* 64.7; IV. 16.14; V.64-7 etc.); the horse is associated with the sun in the Veda (for ex. *RV.* I.163.1); also at the Horse-Sacrifice, where the horse symbolizes the sun.

3. *Agni P.* 209.41[cd]

प्राजापत्यो गजः प्रोक्तः तुरगो यमदैवतः ।

Ib. 42

तथा चैकशफं सर्वं याम्यश्च महिषस्तथा ।
उष्ट्रश्च नैॠत्यो धेनू रौद्री छागोऽनलस्तथा ॥

Ib. 43[ab]

आप्यो मेषो हरिः क्रोड आरण्याः पशवोऽनिलाः ॥

4. *SK.P.* I.1.2.7

कुबेरः पुष्पकारूढो मृगारूढोऽथ मारुतः ।
बस्तारूढः पावकश्च प्रेतारूढोऽथ निॠतिः ॥

5. Ambikā is said to be the wife of Rudra; in the Vedic literature, however, she is his sister, see *Vājasaneyi-Sam.* III. 57.

एष ते रुद्र भागः सह स्वस्राऽम्बिकया

6. It may be noted that these abodes are in accord with the traditional knowledge of their habitat, and also with the qualities of the respective gods.

7. It may be noted that he is born of six Kṛttikā-stars and has also six faces= *ṣaḍānana*.

8. *Brahmāṇḍa P.* I.2.32.6

अंगुलानां शतं पूर्णमष्टपञ्चाशदुत्तरम् ।
देवासुरप्रमाणं तु उच्छ्रयात्कलिजैः स्मृतम् ॥

Ib. 13[cd]

मानुषस्य शरीरस्य सन्निवेशस्तु यादृशः ।

Ib. 14

तल्लक्षणस्तु देवानां दृश्यते तत्त्वदर्शनात् ॥
बुद्ध्यातिशययुक्तश्च देवानां काय उच्यते ॥

9. *Vāmana P.* 28.54[cd]

शशाप दैवतान्सर्वान् नष्टपुत्रोद्भवा शिवा ।

Ib. 55

यस्मान्नेच्छन्ति ते दुष्टा मम पुत्रमथौरसम् ॥
तस्मात्ते न जनिष्यन्ति स्वासु योषित्सु पुत्रकान् ।

cf. also *Śiva P.* II.2.18

अद्यप्रभृति देवानां वन्ध्या भार्या भवन्त्विति ।
देवाश्च दुःखिताः सन्तु निखिला मद्विरोधिनः ॥

10. *Sk. P.* VI. 246.22

यस्मान्ममेच्छा विहता भवद्भिर्दुष्टबुद्धिभिः ।
तस्मात् पाषाणतामाशु व्रजन्तु त्रिदिवौकसः ।

Ib. 23[ab]

निरपत्या निर्दयाश्चैव सर्वे देवा भविष्यथ ॥

11. Ib. 251.11

मर्त्यलोकं च सम्प्राप्य प्रतिमासु च सर्वशः ।
सर्वे देवाश्च वरदा लोकानां प्रभविष्यथ ॥

पाणिग्रहेण विहिता ये कुमाराः कुमारिकाः ।
तेषां तेषां प्रजाश्चैव भविष्यथ न संशयः ॥

12. *Brahmāṇḍa P.* II.4.39.98. Brahmā praised Kāmākṣī at Kanci and said.

अत्रैव तु महागौर्या महेशस्योभयोरपि ।
श्रीदेवि नित्यकल्याणि विवाहः प्रतिवत्सरम् ॥
कर्तव्यो जगतामृद्धसेवार्यै च दिवौकसाम् ॥

The belief in the marriage of gods obtains also in the Vedic ritual-tradition, *Ai. Br* IV.27; *Jaim. Br.* I.145; see Dange, Sadashiv A., *Sexual Symbolism from the Vedic Ritual*, Delhi, 1979, p. 83ff;

cf. marriage between Viṣṇu and Tulasī every year, on the bright 12th of Kārttika. In certain places in Nepal, it is performed on the bright eleventh, i.e. *ekādaśī*.

13. *Vāmana P.* I.17.3
यदा त्वाषाढी संयाति व्रजते चोत्तरायणम् ।
तदा स्वपिति देवेशो भोगिभोगे श्रियः पतिः ॥

14. *Agni P.* 214. 30
तिलेषु च यथा तैलं पुष्पे गन्धः समाश्रितः ।
पुरुषस्य तथा देहे सबाह्याभ्यन्तरं स्थितः ॥

(B) *Individual Gods* :

*Agni* : (see under "Fire" also). Agni, the fire-god, figures prominently in the myth of the "Great Union" (of Śiva and Pārvatī). It is said that when Śiva released his semen, Agni drank it; and, as the gods drink and eat through the mouth of Agni, all gods also had to swallow the semen of Śiva. Hence they doubted that they were with the foetus. Hence they resorted to Viṣṇu, who advised them to go to Śiva. The latter advised them to vomit the semen out. This was done; and the gods became happy (*Sk. P.* I.1.27.45-62; *Śiva P.* II., *Kumāra-khaṇḍa*, 2.25-38; see "Skanda" for further details).

*Aśvins* : These twin gods are said to have been born from the nose of Sanjñā when she took the form of a mare and the sun united with her in the form of the horse. Thinking that the horse was some one else than the sun—Vivasvān—she threw off the semen through her nose. Thence were born the Aśvins, also called Nāsatyau (dual) as they were born from the nose of Vivasvān (*Matsya P.* 9.35-37).[1] The association of the Aśvins with the horse is seen also from the following detail. It is said that when the demon Hiraṇyākṣa entered the sacrificial hall of king Priyavrata, all the gods ran away taking various forms. The Aśvins took the form of the horse (*Brahma P.* 103.6). About the birth of the Aśvins we have some more details. When Sanjñā could not bear

the lustre of the sun, her husband, she ran away to the Uttarakuru country. When Vivasvān, the sun, had learnt that Sanjñā had gone to the Uttarakurus, in the form of a mare, he went there, and as he united with her, his fiery semen fell into the womb getting split into two. There the breaths Prāṇa and Apāna got impersonated in the form of the two Aśvins. As they were born from Sanjñā the daughter of Tvaṣṭṛ who had taken the form of an *aśva* (mare), they were called Aśvins (*Varāha P.* 20.16-18). The Aśvins propitiated the god Nārāyaṇa (Viṣṇu) and asked from him the boon that, like other gods, they should be partakers of Soma and be termed "gods" for ever. This was granted to them by Brahmā on the dark 2nd (of the month of Āśvina); hence it is, that day is the best of all (Ib. 33-35).[2] The same account is alluded to in the *Bhav. P.* (Brahmakhaṇḍa 19.1ff) where the sage Cyavana is mentioned to have offered Soma to them on this day. The *Sk. P.* (VI. 146), which mentions the various names of the Aśvins, adds that they are the medicine-men of the gods, and are to be worshipped on the 12th (dvādaśī) by persons who want to get free from disease.

1. *Matsya P.* 9.35

नासापुटाभ्यामुत्सृष्टं परोऽयमिति शङ्कया ।
तद्रेतसस्ततो जातौ अश्विनाविति निश्चितम् ।।

Ib. 37

दस्त्रौ सुतत्वात् संजातौ नासत्यौ नासिकाग्रतः ।

2. *Varāha P.* 20.35

एतत्सर्वं द्वितीयायामश्विभ्यां ब्रह्मणा पुरा ।
दत्तं यस्मादतस्तेषां तिथीनामुत्तमा तिथिः ।।

*Bṛhaspati* : He is said to be the preceptor of the gods. According to an account from the *Sk. P.* (I. 1.16.1ff) Bṛhaspati was responsible for bestowing the position of Indra to Nahuṣa and Yayāti when Indra still lived. So Indrāṇī cursed him, that due to this impropriety of behaviour on his part somebody else shall procreate a son on his wife (Ib.8). This refers to the carrying away of Bṛhaspati's wife by Soma, the moon, and procreating a son on her. The name

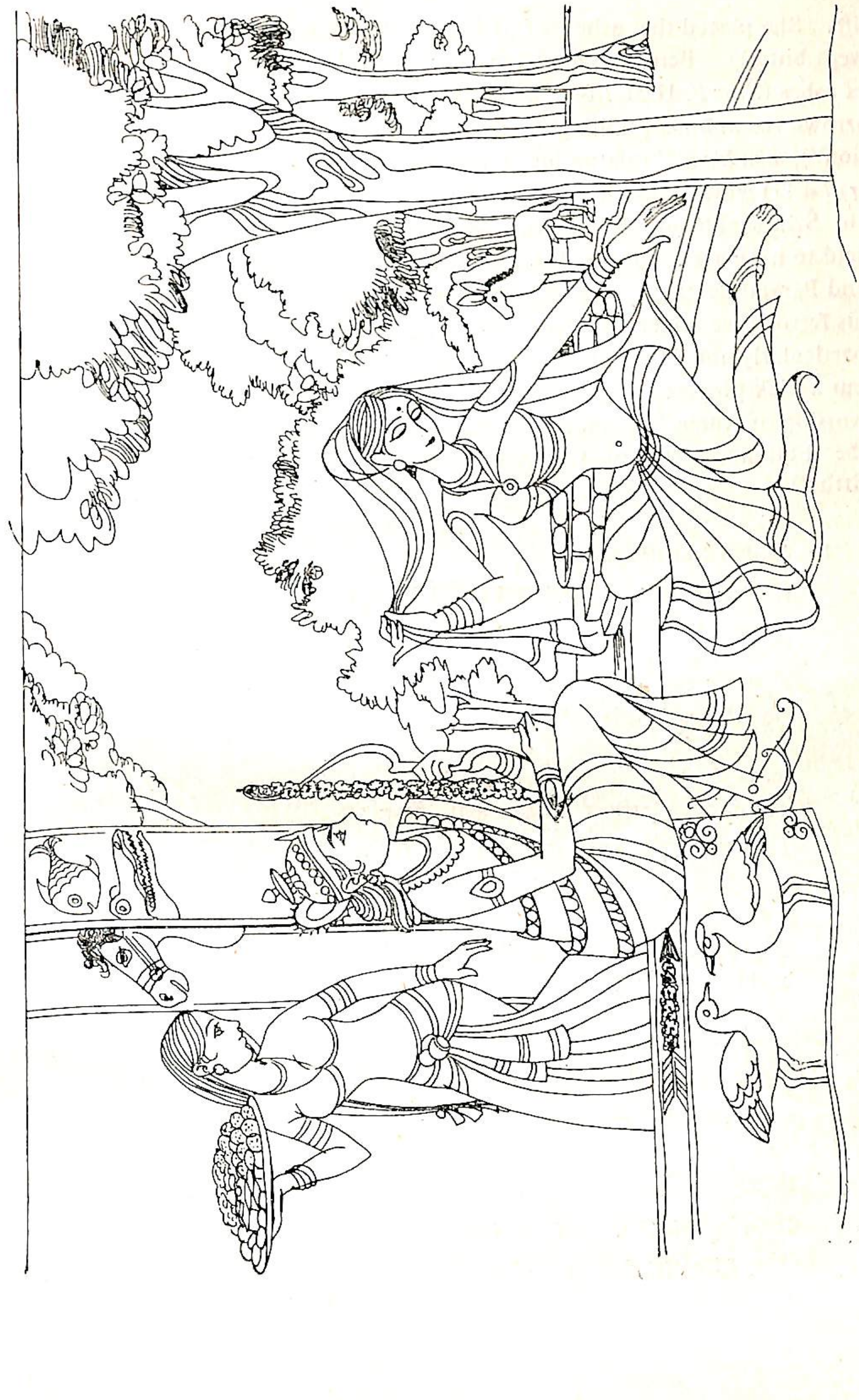
of the son is Budha (Mercury). Bṛhaspati, as Guru, is known as a planet also. According to an account in the *Vāmana P.* (24.1-7) once Viṣṇu asked the gods to go to the holy place called Pṛthūdaka, at Kurukṣetra, on the day when the sun, the moon and the planet Bṛhaspati are together in the Mṛgaśīrṣa constellation. The gods went to the place and when they requested Bṛhaspati to enter the constellation, the latter said that he be made the controller of the year (*Varṣādhipa*). This was done. For Bṛhaspati a special gift is mentioned, which is yellow garments (*Bhav.P.* Uttarakhaṇḍa 141.54[b]).

*Kāma* : The god of love:—The story of the burning of Kāma by Śiva is related by many *purāṇas* (*Sk.P.*I.1.21.48-73;2.24.46ff); *Brahma P.* 38.1ff.; *Vāmana P.* 6.26ff *Śiva P.* II. 3.17-76ff). According to the *Vāmana P.* (6.24) Kāma was the son of Harṣa. From his bow five types of flowers were created (see under "Flowers"). As he was burnt by Śiva, he became devoid of any body; hence he came to be called Anaṅga. When Kāma was burnt, his wife Rati lamented bitterly. Śiva assured her that Kāma will be re-born as the son of Kṛṣṇa, but even till then, he will perform all acts in relation to Rati, even if he is bodiless (*Brahma P.* 38.1-4). The same motif is found at the *Sk. P.* (I.2.24.46-48)[1]. According to the *Sk. P.* (V. 2.13.2ff) Brahmā had asked Kāma to create the universe; but hearing this, Kāma got invisible. This enraged Brahmā who cursed him to get burnt by the fire from the (third) eye of Śiva. When Kāma pacified Brahmā the latter said—"These twelve places have been given to you for your stay—the glances of young women, their hair, navel, breasts, hips, the root of arms, and in their lips, also in the cooing of the cuckoos, in the Spring, in the moon-light, at the advent of the clouds and the months Madhu and Mādhava (Ib.13). When Viṣṇu showed his cosmic form to Bali,. Kāma is said to have been in his penis (*Vāmana P.* 65.2) *liṅge sthito manmathaś ca*). In a type of worship wherein various parts of Viṣṇu's body are worshipped, his penis is associated with Kāma, having five arrows (*Matsya P.* 68.24[b] *menḍhram pañcaśarāya vai*). In one of the *dānas* (gifts) it was customary to place the images (golden) of Kāma and his wife Rati in a plate of copper placed on a jar filled with jaggery (*Matsya P.* 69.50 *Kāmadevam sapatnīkam guḍa-kumbhopari sthitam* (*dadyāt*). In this vow, which was ordained for a prostitute, a learned brāhmaṇa impersonated the god Kāma; and the prostitute was ordained to give him sexual intercourse. (Ib.44 *tam eva dvija-sattamam, ratyartham kāmadevo 'yam iti citte'*

*vadhārya ca*). Where various parts of Viṣṇu's body are worshipped (as noted above) at the *guhya* (private part) it was customary to utter the name of Kāma, called by his variant name Kandarpa (Ib.80.7[a]—*Kandarpāya namo guhyam*); he was remembered even at the heart (Ib.8[b]—*hṛdayam manmathāya vai*). Kāma, the god of love as he is generally known, is particularly the god of sexual desire. This would be clear from the vow ordained for the prostitute, noted above. According to one account, the sage Hārīta had a beautiful wife, by name Pūrṇakalā. Once Kāma fell in love with her and approached her to satisfy his desire. How, Pūrṇakalā was the wife of an ascetic; and, hence, she kept mum. She only stood quietly with her eyes turned down, her toe scratching the earth. When Hārīta came to know of this, he cursed Kāma to be a leper (*Kuṣṭhī*) and his own wife to be a stone. As Kāma became a leper, all amorous activities in the world stopped. The gods approached Kāma, who was then in Hāṭakeśvara, and asked him to propitiate that stone. Kāma did so. He would take bath in the well called *saubhāgya kūpikā* and worship the stone. He got back the lustre of his body. The slab of stone came to be called Khaṇḍaśilā. It is enjoined that one should worship Khaṇḍaśilā and Kāma on the bright thirteenth of a month for acquiring wealth, fortune and good form (*Sk. P.* VI. 134.4-75)[2]. Acccording to another account Kāma was sent by Pārvatī to Karṇotpalā, whom he married (*Sk. P.* VI. 127.16-18). As he loved her, she was known as Prīti (Ib.18).

According to iconography the idol of Kāma is said to be having two hands. By his side should be the face of a horse, along with the banner of *makara* (fish or crocodile). To the right should be depicted an arrow made from flowers; to the left a bow made of flowers. On the right itself there should be Prīti holding dainties in food; on the left should be Rati, his another wife. His bed should be shown as being endowed with the figures of *sārasa* (birds; *sārasa* is a crane). There should be a small drum (*paṭaha*) and a cloth (*paṭaḥ*); there should also be a donkey that is infatuated. By the side there be shown a water-well and a pleasure-forest. Kāma should be sculptured as very beautiful to look at (*Matsya P.* 260.53-56).[3]

Kāma was burnt by Śiva, as he was trying to instigate passion in the latter's mind by shooting an arrow at him. Rati, the wife of Kāma, sought the occasion of Śiva's marriage with Pārvatī to restore Kāma to



*Kāma*

life. She placed the ashes of the body of Kāma in front of Śiva and wept bitterly. Being compassionate, Śiva raised Kāma from the heap of ashes (*Śiva P.* II.51.7ff—Pārvatī-khaṇḍa). Kāma is said to have five arrows viz. *māraṇa* ("killing"), *stambhana* (checking"), *śoṣaṇa* ("emaciation"), *unmādana* ("infatuating"), *jṛmbhaṇa* ("yawning"), (*Brahmavai P.*, *sṛṣṭi* 4.11) which indicate the condition of a person in love-pangs (cf. Ib. Śrīkṛṣṇakhaṇḍa 32.63-64).[4] According to one account Kāma is said to have assumed the form of the wind when he approached Śiva and Pārvatī as they were sitting in private (*Sk. P.* VI. 245.33). (For his festival see under "Festivities"—"Madana-mahotsava"). It may be particularly noted that a blue or black (*nīla*) garment was *taboo* normally, but a wick prepared from a new *nīla* cloth is specially enjoined at the worship of Kāma (see under "colour"). The day for Kāma is said to be the Full-moon-day of Caitra (see under "Holy Places"—'Ahalyā tirtha').

1. *Sk. P.* I.2.24.46[cd]

   (शिवः) कृपया परया प्रह कामपत्नीं निरीक्ष्य च ।

   Ib. 47

   अमूर्तोऽपि ह्ययं भद्रे कार्यं सर्वं पतिस्तव ।।
   रतिकाले ध्रुवं बाले करिष्यति न संशयः ।।

   Ib. 48

   यदा विष्णुश्च भविता वसुदेवात्मजो विभुः ।
   तदा तस्य सुतो यः स्यात् स पतिस्ते भविष्यति ।।

   cf. *Śiva P.* II.19.38-43

2. The 13th seems to be a special *tithi* for Kāma; he is said to sleep on the bright 13th of Āṣāḍha.

3. *Matsya P.* 260.53

   अथातः सम्प्रवक्ष्यामि द्विभुजं कुसुमायुधम् ।
   पार्श्वे चाश्वमुखं तस्य मकरध्वजसंयुतम् ।।

   Ib. 54

   दक्षिणे पुष्पबाणञ्च वामे पुष्पमयं धनुः ।
   प्रीतिः स्याद्दक्षिणे तस्य भोजनोपस्करान्विता ।।

Ib. 55

रतिश्च वामपार्श्वे तु शयनं सारसान्वितम् ।
पटश्च पटहश्चैव खर: कामातुरस्तथा ।।

Ib. 56

पार्श्वतो जलवापी च वनं नंदनमेव च ।
सुशोभनश्च कर्तव्यो भगवान् कुसुमायुध: ।।

4. *Brhāmavai P.* Srṣṭikhaṇḍa 4.11

मारणं स्तम्भणं चैव जृम्भणं शोषणं तथा ।
उन्मादनं पञ्चबाणान्पञ्चबाणो बिभर्ति स: ।।

Srikrṣṇakhaṇḍa 32.63[cd]

Ib. 64[ab]

उन्मत्ताबीजं ज्वलनं शश्वच्चेतनहारकम् ।

*Kārttikeya* : Called also Skanda (for his birth see under "Fire", "Rivers"—'Gaṅgā'; for other information see also under "Gaṇeśa"). His birth was due to the semen of Śiva falling into the Gaṅgā. When Śiva and Pārvatī were in sexual union, the fire-god came there in the form of a parrot. Seeing himself disturbed Śiva released his semen outside, and forced the fire-god to drink it; but out of the portion of semen that fell on the ground, a lake was created. In this lake Pārvatī took bath. At that time she saw and met the six Kṛttikās (six stars in the constellation of that name), who gave her water to sip from a lotus-leaf. As soon as she drank the semen-mixed water she became pregnant and gave birth to a male child, who tore her right side and came out. He was Kumāra. From her left side, likewise burst out another one, named Skanda (the tradition identifies Kumāra and Skanda, the former being the epithet of the latter). Skanda was nurtured by the six Kṛttikās; hence he was called Kārttikeya ("He i.e. son of the Kṛttikās"), and had six faces. These two were born on the 15th day of the dark half of Caitra. On the 5th of the bright half of that month, these two were made into one, and on the 6th the one Skanda (called Guha now) was consecrated as the chief of the army of the gods. Tvaṣṭṛ gave him a cock as a plaything (*Padma P.*

Sṛṣṭikhaṇḍa 41.118-151). In a variant version, Kārttikeya was born from the semen of Śiva that fell on the *śara* (a kind of grass), on the bank of the river Svarṇarekhā (*Brahmavai P.*, Gaṇapatikhaṇḍa 14.28ff). His vehicle is said to be the peacock (Ib. 17.12). The 6th of Mārgaśīrṣa is his day, on which he killed the demon Tāraka (*Bhav. P.* Uttarakhaṇḍa 42.1). On this day he is to be worshipped in the form of an idol of gold, silver or even clay (Ib. 4.). The names of Kārttikeya are Deva, *Senāpati* ("Commander of the army"), Skanda, Kārttikeya, Bhavodbhava ("born of Bhava" i.e. Śaṅkara), Guha, Gāṅgeya and Śakti-hasta. At his worship and installation, to his both sides should be arranged and worshipped a goat and a cock, also a peacock. These may be actual for the duration of the worship, or may be made of gold (Ib. 11-16). It is said that, if one worships Kārttikeya at the time of an advance against the enemy, he gets sure success (Ib. 25), (see also "Skanda").

*Kubera* : Kubera is known as the lord of wealth (*dhanapati*); he is also known as the "giver of wealth" (*dhana-da*). It is said that he was called Guṇanidhi in the former birth. Guṇanidhi was the son of Yajñadatta, a person who was *dīkṣita* ("consecrated for sacrifice") and who lived in the city called Kāmpilya. Guṇanidhi indulged in gambling without his father's knowledge. He got money from his mother and spent it on gambling. Once his father came to know and in wrath abandoned his vile son. Guṇanidhi went on wandering; and once as he was sitting near a tree, all fatigued, he saw in a temple, a devotee of Śiva (*maheśvara*), worshipping Śiva with great pomp and with many types of food. When the devotee slept, Guṇanidhi entered the inner chamber (*garbhāgāra*) of the temple to take the food. As the light from the wick was weak, he tore the end of his garment, made a wick out of it and set it to light. As he took the food and ran hastily, he hit some one who was sleeping in the way. The man who was hit, yelled for help. The guards came and killed Guṇanidhi. The attendants of Yama claimed the body, but the *gaṇas* of Śiva also hastened to obstruct them. They said that, as he prepared a wick from the end of his garment and protected the weak wick, he had actually served Śiva. They took Guṇanidhi (his soul) to the region of Śiva. After some period of enjoyment there, he was born as the son of the King of Kaliṅga, Arindama, and was named Dama. In this life he was a devotee of Śiva. After death he was born to become the King of Alakā. He

performed severe penance, and Śiva appeared before him along with Pārvatī. Pride arose in his mind, and he thought 'Could Pārvatī have practised more penance than me?' While he was thus contemplating with his gaze fixed on her, his left eye (*vāma*) burst out, as he looked at a beautiful woman (*vāmā*). But Śiva had compassion for him, and he said to Pārvatī to look upon him as her son. He gave him the boon that he would be the lord of the Guhyakas, Kinnaras, Yakṣas and also the lord of wealth. Umā (Pārvatī) said to him—"as your body is deformed, you be Kubera (*Ku*="deformed"; *bera*="body"). Due to jealousy for me, be tawny in one eye and broken in the other"[1] (*Śiva P.* II.17-19). According to the *Sk. P.* (IV.13.121ff) which relates practically the same tale, Guṇanidhi became Dama, the King of Kaliṅga in the next birth, as he happened to see the worship of Śiva on the Śivarātrī ("the great night of Śiva"). By giving a lamp in the Śiva temple, Dama further became the king of Alakā in the next birth. His envy for Pārvatī is said to be due to her being always near Śiva (Ib. 135). According to the *Matsya P.* (179.5ff) Kubera was, in his former birth, the son of a Yakṣa called Pūrṇabhadra. His name then was Harikeśa. From his boyhood he had deep devotion for Śiva, which Pūrṇabhadra did not appreciate. Hence he drove Harikeśa out of the house. The latter came to Vārāṇasī and began practising severe penance, reducing himself to a mere skeleton. When Śiva and Pārvatī saw this, the latter took compassion on him and requested Śiva to show mercy to the boy. Śiva favoured him and made him the chief of his *gaṇas* and also the lord of wealth that would be helpful to the people (Ib. 95-96). From the *Brahma P.* (97.2ff) we learn that Kubera was the eldest son of Vaiśravasa. Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa were his step-brothers. Instigated by his mother, Rāvaṇa with his brothers attacked Dhanada (Kubera) and proclaimed that he who gave shelter to Dhanada would be punished by him (Rāvaṇa). Dhanada sought help of Pulastya who asked him to go to the river Gautamī and praise Śiva, for, he said, the waters of the Gaṅgā (here Gautamī; see under "Gautama") Rāvaṇa would not be able to enter. Dhanada went there and practised penance. Śiva bestowed upon him the status of *Dhanapāla* ("the controller of wealth"). The holy place also got famous by the name Paulastya-Dhanada, and also Vaiśravasa (Ib. 33). According to another account in the *Sk. P.* (V.3.158.2-3), as Dhanada was proceeding to Kailāsa from the region of the manes, he halted at the

southern bank of the Narmadā for a while (along with his attendants?); hence even to-day there are seen black rocks, with crystal-lustre.[2] From the *Varāha P.* (30.2-6) we have a very interesting account of the birth of Dhanada. It is said that when Brahmā was preparing to create the worlds, his body became full of wind, which now began coming out of his mouth. Brahmā checked it, and asked the wind to have a form and be calm. (Ib. 5[a] *mūrto bhavasva śāntaś ca*)—"protect the wealth of the gods and the sages", he said to the personified wind (=Dhanada). He also assigned to him the 11th day of a month for his worship by people. One who takes on that day food that is not cooked on fire (Ib. 6[c] *anagni-pakvāśī*) and remains pure gets everything from Dhanada. The weapon of Dhanada, according to the *Matsya P.* is a fierce mace (Ib. 149.69[b] *vitteśo gadāmādāya bhairavīm*). At another place in the *Matsya P.* (260.20-22) the description of the idol of Kubera obtains, as follows—He is decorated with ear-rings; he has a big stomach (*mahodara*); he has big body (*mahākāya*), and is endowed with eight types of wealth. He is surrounded by many Guhyakas, exchanging money (*ḍhanavyaya-karaiḥ*). He has a garland, hand-ornaments and a white garment. He wields a mace in his hand and has a helmet; and he has men yoked to his car (Ib. 22. *narayukta-vimānastha*).

1. *Śiva P.* II.19.30[cd]

भवैकपिंगो नेत्रेण वामेन स्फुटितेन ह ।

Ib. 31[cd]

कुबेरो भव नाम्ना त्वं मम रूपेर्षया सुत ।।

=*Sk. P.* IV.13.159[cd]-160[ab]

2. *Sk. P.* V.3.158.2

धनदस्तत्र विश्रान्तो मुहूर्तं नृपसत्तम ।
पितृलोकात्समायात: कैलासं धरणीधरम् ।।

Ib. 3

प्रत्ययार्थं नृपश्रेष्ठ ह्यद्यापि धरणीतले ।
कृष्णवर्णा हि पाषाणा दृश्यन्ते स्फटिकोज्ज्वला: ।।

marble rocks? There are many
white-marble rocks at the Narmadā.



Kubera

*Marka-gods* : These are said to be a group of gods. Actually these are gods who took this form, after getting defeated at the hands of the demon Tāraka, at the advice of Viṣṇu. They danced before Tāraka clapping hands with the demon, whereby the latter was pleased and gave them freedom from fear, but said that they should wander anywhere and not partake of the offerings at sacrifices (*Sk. P.* I.2.21.237-299).[1]

1. *Sk. P.* I.2.21.299

पुनर्मर्करूपेण भ्रान्तव्यं भुवनत्रयम् ।
स्पृहापि यज्ञभागानां न कार्या समयस्त्वयम् ।।

मर्क is "monkey" according to one meaning.

*Nikumbha* : Nikumbha was one of the *gaṇa*-leaders of Śiva and posted near them at Vārāṇasī. It is said that once Śiva and Pārvatī wanted to stay together and asked Nikumbha to stay there. Nikumbha appeared before the sage Maṅkaṇa in his dream and asked him to prepare his idol (i.e. of Nikumbha) and place it in the city. On arousing from his sleep Maṅkaṇa prepared and placed the idol of Nikumbha in Vārāṇasī. Now, people of Vārāṇasī began offering their prayers to Nikumbha and asked for issues. But Nikumbha would not give them issues, not even to Suyaśāḥ the wife of the king Divodāsa. By this the King was enraged and thought that Nikumbha must be a ghost, accepting everything from the people but not rewarding them. So he caused the shrine of Nikumbha to be destroyed. This enraged the god and also Śiva, who cursed the king that his capital would be deserted. Hence was Vārāṇasī deserted (*Brahmāṇḍa P.* II.3.67.32-56).

*Revanta* : Revanta is the lord of the Guhya tribe; and he is formed from the last drop of the semen of the sun when the latter united with Sanjñā in his form of the horse. He was born seated on a horse holding the arrow-fitted bow (*Sk. P.* V.2.56.6-7). He is said to have been installed and worshipped in the horse-stables (Ib. 26 *aśvaśālāsu sarvāsu pūjanīyo bhaviṣyasi*). In addition, he is also said to be worshipped by people entering forests or in calamities like forest-fire (*Mārk. P.* 108.22).

*Rudra*—(see under "Śiva"). He was said to be born from the middle of the eye-brows of Prajāpati and wept (*ruroda*); hence he was called Rudra (√*rud*, "to weep"). His wives are said to be Dhīr Vṛtti, Uśanas, Umā, Niyut, Sarpis, Ilā, Ambikā, Irāvatī, Sudhā, Dīkṣā and Rudrāṇī (*Bhāg. P.* III.12.7-13).

*Śravaṇa-gods* : As the name shows, these gods were meant to hear everything in the world and report it to Brahmā, who created them. Brahmā created them, as other gods like Rudra, Viṣṇu etc. did not know the conduct of the people. Śravaṇa gods are said to be 12 in number, having lustrous body and wide-eyes (*viśālākṣāḥ*). The method of worshipping these gods is that they should be offered food and a jar of water. Eleven brāhmaṇas are enjoined to be fed, and the 12th should be fed along with his wife (*Garuḍa P.* II.7.9-23).

*Vāgīśvara* : The *Liṅga P.* (II. 25.67,68) mentions the goddess called Vāgīśvarī in connection with the consecration of the round fire-altars (*Kuṇḍas*). After the invocation to Vāgīśvarī, there is an invocation to the god Vāgīśvara, who is described as follows :—he has one face, four arms; he is white like a clear crystal; one of his hands is in the *abhaya-varada* ("boon-giving and fear-removing") posture; he has matted locks and has ornaments on his body. Both Vāgīśvara and Vāgīśvarī are invoked for the 'Conception' and the birth of fire (Ib. 72. *garbhādhāna-vahni-saṃskāra*).

*Vīnāyaka* : Vināyaka and Gaṇapati are generally identified; but the concept of Vināyaka, at places, appears to be slightly different from that of Gaṇapati or Gajānana. (For the latter see under "Gaṇeśa"). Vināyaka is ordained to be duly worshipped in the following cases—If one sees in his dream that he has plunged in deep waters, or he sees a Buddhist or Jain mendicant. If a King can not extend his Kingdom or does not acquire his lost kingdom, or if a maiden does not get married etc. If a pregnant lady desires a son, Vināyaka is to be worshipped (*Garuḍa P.* I. 100.1ff). Likewise one desirous of wealth, education, fame and long life is enjoined to worship Vināyaka. The day specially auspicious for Vināyaka is said to be the bright 4th of Mārgaśīrṣa, or when the 4th falls on a Monday. This conjunction is called 'Madana-caturthī' ("the 4th of the god of love"). On this day he should be offered *Khaṇḍa, laḍḍuka, modaka*

etc. There are twelve names for Vināyaka—Ekadantī ("one-tusked"), Vakratuṇḍa ("crooked faced"), Tryambaka, Nīlagrīva (the two are, in reality, the names of Śiva, the first indicating 'three-eyed', the second 'blue-throat'), Lambodara ("large-bellied", cf. the description of Kubera), Vikaṭa (fierce), Vighnarāja ("lord of calamities"), Dhūmra-varṇa ("smoke-coloured"), Bālacandra ("the tender moon"), Vināyaka ("the chief leader"), Gaṇapati and Hastimukha ("elephant-face") (*Garuḍa P.* I. 129.16-22).

*Viśve-devāḥ*—("All gods"): These are a definite group in the Vedic literature; and they have prayers addressed to them (*ṚV* I. 3.7.7-9; 19.3 etc.). In the Purāṇic period they are not very important as gods, but they are associated with the worship of the manes (*pitṛs*). According to the *Sk. P.* (VI. 221.52-53) they are to be specially worshipped at the *śrāddha*. Being thus worshipped they are said to protect the *śrāddha* by eliminating any blemishes therein, if any.[1] The same belief occurs at another place in the *Sk. P.* (VI. 206.49-55). where an account is told to extol the worship of the Viśvedevas at the *śrāddha*. According to it, Brahmā and Indra performed a *śrāddha* simultaneously. But the Viśvedevas could attend only the *śrāddha* performed by Brahmā in Gayā. So Indra angrily performed the *ekoddiṣṭa śrāddha* (which is to be performed only for one deceased person); but, now the Viśvedevas came to know about it and wept bitterly. From the tears were produced many eggs (*aṇḍāḥ*), which gave birth to a number of hungry creatures, black-teethed, having conic ears, straight hair and very fierce to look at. The Viśvedevas told them that whichever *śrāddha* would be devoid of the Viśvedevas would go to them; *i.e.* any *śrāddha* devoid of the Viśvedevas would be futile and be eaten away by these ghostly creatures. These creatures were named Kūṣmāṇḍas. The *Mārk P.* (7.62.68) relates an account according to which the Viśve-devas were cursed by Viśvāmitra to be humans, as the former censured him for torturing King Hariścandra with his wife and child. Accordingly, five of the Viśve-devas were born as the five Pāṇḍavas.

1. *Sk. P.* VI.221.52

देवांश्च सृजता तेन विश्वे देवाः कृताः पुरः ।
तेन ते प्रथमं पूज्याः प्रवृत्ते श्राद्धकर्मणि ॥

Ib. 53

ते रक्षन्ति ततः श्राद्धं यथावत्परितर्पिताः ।

छिद्राणि नाशयन्ति स्म श्राद्धे पूर्वं प्रपूजिताः ॥

*Yama* : Yama is said to be the wielder of the law and the punisher of the wicked, in addition to being the king of the dead. In appearance he is said to be black like the mountain of soot, having voice like the thunder; he sits on the he-buffalo; the expanse of his body is said to be three *yojanas* (about twenty-four miles). He wields an iron staff in one hand, and in the other he has the noose. His eyes are red and he is terrible to look at. In this form he appears before the sinners (*Garuḍa P*. II. 5.19-22).[1] According to the *Brahma P*. (215.46ff), the sinners see Yama in the 'city of the deceased' (*preta-pura*) with terrible jaws, his eye-brows curved, hair on the head turned upwards (a common description of the ghosts), having a big beard, lips trembling, with eighteen hands (*aṣṭādaśa-bhujam*), angry, like a black soot-mountain, riding a great he-buffalo wearing a red cloth and red wreaths and as if swallowing the three worlds. Yama is enjoined to be propitiated on the day called Narakacaturdaśī (14th dark of Āśvina), which forms part of the festivities at the Dīpāvalī ("Festival of Lights"). Yama is to be propitiated by a person with his sacred thread in the regular position (on the left shoulder and under the right arm) or the other way round; for Yama has the double status—of a god and of the *pitṛ* (a member of the manes); even a person whose father is alive should propitiate Yama and Bhīṣma (the grand-father of the Pāṇḍavas) (*Sk. P*. II. 4.9.41-42).[2] According to the *Sk. P*. (Ib. 11.18ff) on the bright 2nd of the month of Kārttika, in ancient times, Yama was worshipped and fed by his sister Yamunā.[3] Hence, this day is called 'Yama-dvitīyā'. On this day, Yama is enjoined to be worshipped in the fore-noon (Ib. 30[ab] *Kārttike ca dvitīyāyām pūrvāhṇe*). On this day, it is believed, Yama sets free all those who suffer in the hell (see under "Festivities"—'Dīpāvalī'). According to the *Garuḍa P*. (II. 35.25-33) for crossing with ease the river Vaitaraṇī, after death, one should give the river itself in the form of a cow, to a brāhmaṇa, along with a golden image of Yama. The image should be placed in a copper-plate on a small vessel prepared from cotton. As is noted earlier, it should have an iron-staff in its hand. After circumambulating the image and the cow,

they should be donated.[4] The *Sk.P.* (V. 3.159.77) also enjoins the *dāna* (gift), with a slight change in the motif of the Vaitaraṇī. It says that along with the image of Yama a boat made from sugar-cane, and bound with cloth-strips should be donated.[5] The *Śiva P.* (vidyeśvarasamhitā, 18.123-125) says that Yama is the lord of calamities, death-giving diseases and of sorrow; hence he has to be propitiated on certain occasions. The image of Yama should be prepared from gold of a hundred *niṣkas* or even of ten *niṣkas*; and it should be donated.

The legend of Yama forms a part of that of the god Vivasvān (the sun). Vivasvān had three wives, namely Sañjñā, Rājñī and Prabhā. From Sañjñā were born Yama and Yamunā, the river. Further, not being able to bear the lustre of her husband, Sañjñā desired to go away, after placing in her stead Chāyā (lit. 'reflection' or "shadow"). From Chāyā and Vivasvān were born Manu (Sāvarṇi, the son of Savarṇā=Chāyā), Śani (the planet Saturn), the daughters Tapatī and Viṣṭi. Chāyā loved her sons more, which Yama did not like. So, once, he lifted his right foot to kick her. Chāyā cursed him that the foot would be full of worms and pus. Yama narrated the episode to Vivasvān, who said that the worms would be picked away by a cock that he would give to Yama, and that the creature would also destroy the pus; for this Yama was to practise penance at Gokarṇa (in the southern part of India, on the sea-shore). Yamunā and Tapatī later became rivers (see under "Rivers") (*Matsya P.* 10.2ff; 9.39 *Yamunā tapatī caiva punar nadyau babhūvatuḥ*). About the same account occurs at the *Varāha P.* (20.6ff), but an additional motif is that Chāyā cursed Yama to be the lord of the dead (Ib. 12); but hearing this Vivasvān pacified him by saying that he would also be the judge of sin and virtue (Ib. 13[d] *dharma-pāpayoḥ*) and the guard of a quarter (*lokapāla*, Ib.). According to the *Mārkaṇḍeya P.* (77.3-4) Sañjñā used to close her eyes on seeing the sun (Vivasvān); hence he said to her that as she controlled (closed) her eyes, she would give birth to Yama, who would control the creatures.[6] In the context of Yama's kick, Chāyā said that this foot of his would fall to the earth (Ib. 26-29). Here Vivasvān says that the flesh of the foot will be eaten away by worms (Ib. 30) (cf. *Śiva P.* V. 35.17-38; *Brahma P.* 6.22-48; also 89.14-17).[7]

According to an account from the *Sk. P.* (VI. 138.3ff) Yama was

cursed by the sage Māṇḍavya to be born as a Śūdra (see under "Sages"—'Māṇḍavya'). So Yama propitiated Śiva at Hāṭakeśvara; but Śiva told him that there was no escape from the curse, that he would have no issue, and that he shall attain salvation after living for a hundred years in the life of a śūdra. Yama, hence, was born as Vidura. According to another account, Yama was practising severe penance in Dharmāraṇya. After that, Indra sent a nymph by name Vardhanī to disturb him; when Yama saw her, he asked her about herself and she told the truth. Pleased, Yama said that she would attain an exalted position in the heaven of Indra, and the holy place where she met him would be known as Vardhamāna lake. Yama practised penance again, and according to the desire of Śiva, the place came to be known as Dharmāraṇya. Yama established a Śivaliṅga there, which became famous by the name Dharmeśvara (*Sk. P.* III. 2.3.1-70; 4.4-15).

On the analogy of the Vedic myth of Agni that the latter was tired of carrying oblations to the gods and went away, we have myths of Yama going away to perform penance, as noted above. In the reverse myths, it is told that Yama and his attendants have no work. Thus, it is said that Kīrtimant, a king of the Ikṣvāku dynasty, once made a rule that his subjects should rightly observe the religious duties enjoined in the month of Vaiśākha. The result was that every one attained Vaikuṇṭha, the heaven of Viṣṇu; and none entered the region of Yama; for nobody sinned. Being angry with the King, Yama attacked the King with his attendants like fever, epidemics etc.; but the king remained unvanquished (*Sk. P.* II. 7.11.52-90). Viṣṇu assured Yama stating, that Yama would be propitiated by people on every full-moon-day of the spring (Mādhava) month by offering curd-mixed cooked rice and a jar of water (Ib. 13.58).[8] According to another account a Vaiśya by name Viśvadhara and his wife were lamenting bitterly over the death of their beloved son. Yama, who was the controller of life and death, felt sorry. He left his region and went away to perform penance at the bank of the river Godāvarī. As a result, none died; and the earth was overburdened due to population. So she resorted to Indra and requested him to lessen her burden. Indra sent for Yama, but was told that the latter had gone off-duty for meditation! Now, Indra was afraid that by performing severe penance, Yama might dethrone him. He requested the nymphs

to disturb Yama, but none obliged, afraid as they were of Yama. At last the nymph Menakā decided to delude Yama. When the latter saw her, being full of longing for the nymph, she at once got transformed into a river and had confluence with the river Gautamī. Yama was sorry for the loss of penance; but the Sun, his father, assured him that his merit was intact. Yama took bath at the confluence and went back to his region to continue his duties (*Brahma P.* 86.10-48).

1. *Garuḍa P.* II.5.20

   प्रलयाम्बुदनिर्घोषो ह्यञ्जनाद्रिसमप्रभः ।
   महिषस्थो दुराराध्यो विद्युत्तेजसद्युमतिः ॥

   Ib. 21

   योजनत्रयविस्तारदेहो रुद्रोऽतिभीषणः ॥
   लोहदण्डधरो भीमः पाशपाणिर्दुराकृतिः ॥

2. *SK.P.* II.4.9.41

   यज्ञोपवीतिना कार्यं प्राचीनवीतिनाऽथवा ।
   देवत्वं च पितृत्वं च यमस्यास्ति द्विरूपता ॥

   Ib. 42

   जीवत्पिताऽपि कुर्वीत तर्पणं यपभीष्मयोः ।

3. *SK.P.* II.4.11.18

   कार्तिके शुक्लपक्षस्य द्वितीयायां........।
   यमो यमुनया पूर्वं भोजितः स्वगृहेऽर्चितः ॥

4. *Garuḍa P.* II.35.26[cd]

   कार्पासद्रोणशिखरे-आसीनं ताम्रभाजने ॥

   Ib. 27[ab]

   यमं हैमं प्रकुर्वीत लोहदण्डसमन्वितम् ।

   Ib. 33

   धर्मराजञ्च सर्वेशं वैतरण्याख्यकां तु गाम् ।
   सर्वं प्रदक्षिणीकृत्य ब्राह्मणाय निवेदयेत् ॥

5. *Sk.P.* V.3.159.77

यमं हैमं प्रकुर्वीत लोहदण्डसमन्वितम् ।
इक्षुदण्डमयं बध्वा ह्यडुपं पट्टबन्धनैः ।।

6. *Mārk P.* 77.3

संज्ञा च रविणा दृष्टा निमीलयति लोचने ।
यतस्ततः सरोषोऽर्कः संज्ञां निष्ठुरमब्रवीत् ।।

Ib. 4

मयि दृष्टे सदा यस्मात् कुरुषे नेत्रसंयमम् ।
तस्माज्जनिष्यसे मूढे प्रजासंयमनं यमम् ।।

7. It seems there are two versions of the foot-motif—
   (1) with worms and pus
   (2) Simply falling to the earth.
   *Brahma P.* 89, does not mention the first.

8. *Sk.P. II.*7.13.58

सोदकुम्भं च दध्यन्नं पौर्णिमास्यां च माधवे ।
धर्मराजं समुद्दिश्य दातव्यं प्रथमं जनैः ।।
माधव-वैशाख is the month of the spring season. For this gift see also under "Ghosts" n. 10.

*Yāma-gods*—(Yāmas): In each era (*manvantara*) different types of gods are said to prevail. According to the *Matsya P.* (7.3) in the Svāyambhuva *manvantara* (the era of Manu called Svayambhū), the gods called 'Yāmas' prevailed. In the Svārociṣa *manvantara* (of Manu svarocis) the gods called 'Tuṣita' were there; in the Auttamīya *manvantara* (*i.e.* of Manu Uttama) the gods called 'Bhāvanas' were there; in the Tāmasa *manvantara* the gods were called 'Sādhyas'; in the Raivata *manvantara*, the gods were called 'Śubhas'. Thus these are the five classes of gods in the various *manvantaras* (Ib. 23).

## *Goddesses* : (see "Idols" for more particulars)

(A) *General*: The goddesses are not only the "wives of gods", but have also an independent status. According to a belief all "wives of gods" stay in various creepers, and fulfil desires if worshipped in

that form, in the four months of rainy season.[1] The goddesses are mentioned in the Purāṇas by various names, the most common term being "Mothers" (*mātaraḥ*). Other names, indicative of slightly different connotations, are "Yoginī"-s, Śakti-s ("Powers"), and even Kumārīs ("maidens"). The *yoginīs* are of a later origin and are, mainly suggested from the tradition of Tāntric worship, like the Śaktis. The Kumārīs are miniature goddesses in concept, with potency equally high as of other goddesses. These types, again, are set in group of four, eight, nine, sixteen, sometimes thirty-two and even sixtyfour. Thus, at the place known as Camatkārapura in Hāṭakeśvara four "mothers" are said to reside. They are Āmbavṛddhā (elsewhere this name occurs as Ambāvṛddhā), Āmarā, Māhitthā and Camatkārī (*Sk. P.* VI. 71.32[cd]). Most of the main goddesses appear as aspects of Gaurī-Pārvatī; the probability is that they existed independently, and later got assimilated with Pārvatī when the Śiva-Śākta cult gained vast ground of influence. Pārvatī is called Satī; and in that name she stands as the original goddess in the trio. Satī is said to be *sattva-rūpa*; Svarā is *Rajasī* and Lakṣmī is said to be *tamomayī* (*Śiva P.* II, *sṛṣṭikhaṇḍa* 16.40) and all the three, representing the cardinal *guṇas* of the Sāṅkhyas, are said to be only aspects of Śivā (the female power of Śiva).[2] Satī is said to have many names such as Kālikā, Caṇḍikā, Cāmuṇḍā, Vijayā, Jayā, Jayantī, Bhadrakālī, Durgā, Bhagavatī, Kāmākhyā, Kāmadā, Ambā, Mṛḍānī, Sarvamaṅgalā etc. Each of these names have a special feature, some of which shall be noted further. As many as 108 names of Pārvatī, representing various phases and at various abodes, are mentioned (*Sk. P.* V. 3.198.64ff). Some more prominent are—Viśālākṣī at Vārāṇasī, Lalitā at Prayāga, Kumudā at Mānasa (the lake of that name in the northern part of the Himālayas), Gomatī at Gomantaka (Goa), Madotkaṭā at Caitra-ratha, Gaurī at Kānya-kubja, Kīrtimatī at Ekāmraka, Puruhūtā at Puṣkara (*puruhūtā* is one of the epithets of Indra), Nandā at the Himālayas, Liṅgadhāriṇī at Naimiṣa, Kāmukā and Viśvakāyā at Gandhamādana, Kāmacāriṇī at Mandara, Hyantī at Hastināpura, Rambhā at Amala-parvata, Viśvā at Viśveśvara, Mārgadāyinī at Kedāra, Bhadrakarṇikā at Gokarṇa, and so on. How local goddesses are identified with Pārvatī will be clear from certain other names. Thus, she is called Nārāyaṇī at Supārśva, Rukmiṇī at Dvārāvatī, Devakī at Mathurā, Sītā at Citrakūṭa, Ekavīra at the mountain Sahyādri, Rādhā at Vṛndāvana, Vindhyavāsinī at the Vindhya mountain. Vedamātā on the bank of the Sarasvatī, Maheśvarī at

Mahākāla, Svāhā at Maheśvarapura (the legend associated with Maheśvara is that of Agni, and Svāhā is known as the wife of Agni), Subhadrā in Śoṇa-saṅgama (Ib. 73ff), Oṣadhi at Uttarakuru, Manmathā at Hemakūṭa (Manmatha is Kāma), Urvaśī at Badarī, Nidhi at Vaiśravaṇālaya (Vaiśravaṇa is the name of Kubera; nidhi=wealth-deposit; Kubera is the lord of wealth), Gāyatrī at Vedavadana, and Indrāṇī at Devaloka (Ib. 89ff). At another place in *Sk. P.* (IV. 70.4ff) other names for Pārvatī occur—Vajrahastā (also called Aindrī), Nārasimhī, Brāhmī, Virūpākṣī, Citraghaṇṭā ("having various bells"), Citragrīvā ("of variegated throat"; cf. 'Śiva=Nīlakaṇṭha'), Nigaḍa-bhañjanī ("shatterer of the shackles") to be worshipped on Tuesday (Ib. 48),[3] Chāgeśvarī ("the Goat-goddess"), Tālajaṅgheśvarī ("having the shanks like the palm-tree"), Yama-damṣṭrā ("having jaws like that of Yama, the god of death), Svapneśvarī ("lady of dreams") (Ib. 74ff). The following seven goddesses are in Avantī, being the aspects of Pārvatī and presiding over the city of Avantī itself, having seven names :— Kuśasthalī, Padmāvatī, Svarṇaśṛṅgāṭikā, Avantinī, Amarāvatī, Ujjayinī and Viśalā. The goddesses of these seven names are indicated by a single collective name 'Śrīkalpa-saptaka' (*Sk. P.* V. 1.26.28-34). *Sk. P.* (I. 2.66.53-54) names 14 goddesses—Siddhāmbikā, Kroḍamātā, Kapālī, Tārā, Suvarṇā, Trilokajetrī, Bhaṇeśvarī, Carcikā, Ekavīrā, Yogeśvarī, Caṇḍikā, Tripurā, Bhūtāmbikā and Harasiddhi; and the *Agni P.* (146.19-28) names 64 (which number corresponds also to that of the *Yoginīs*), some among them being Ṛkṣakarṇī ("having ears like that of a bear"), Rākṣasī ("demoness"), Piṅgākṣī ("tawny-eyed"), Nīlā ("Blue" or "Black"), Laṅkā, Laṅkeśvarī, Hutāśanā ("eater of oblation", a fire-name), Vaḍavāmukhī ("Mare-face"), Hā-hā-ravā ("roaring *hā hā*), Krūrā ("cruel"), Kharānanā ("Donkey-face" Ib. 21), Ṛgvedā (Ib. 22), Biḍālī ("Cat"; Ib. 28) etc. etc.

The *Kumārī* or *bālā* is believed to indicate an ideal age for a goddess; and it is further described as being eight years, sometimes twelve years and sixteen years. Thus in an inauspicious dream seen by the King Kārtavīrya, a girl of twelve years in full attire and ornaments went out of his house, being angry (*Brahmavai P.*, Gaṇapatikhaṇḍa 34.22 *bālā dvādaśa-varṣīyā . . . . samruṣṭā yāti*). The *gopī* called Virajā is said to be always sixteen years (Ib. Srīkṛṣṇakhaṇḍa 1.26 *sadā ṣoḍaṣa-varṣīyā*). The goddess Mahālakṣmī who is equated with Rādhā, is said to be of twelve years (Ib. Prakṛtikhaṇḍa 35.4-5, cf. 5

*yathā dvādaśavarṣīyā ramyā susthira-yauvanā*). The goddess Maṅgalā-caṇḍī is also said to be always of sixteen years (*Brahmavai P.* Prakṛtikhaṇḍa 44.23). Among the Kumārīs three are famous, namely Ekaparṇā, Ekapāṭalā and Aparṇā. The last is Pārvatī and the first two are said to be sisters of Pārvatī and daughters of Himavān (the mountain Himālaya) and Menā. Ekaparṇā is said to be associated with the *nyagrodha* tree (*Religioca India, Vaṭa*), as she is said to be subsisting on only one leaf of this tree. Ekapāṭalā is said to be subsisting on only one reddish tender leaf, and Aparṇā is said to remain without any food. Aparṇā is called Umā, as she was dissuaded from this severe penance by her mother exclaiming "*u* ! *mā* ! ! " (oh ! do not ! !). She came to be known by the same name (*Brahma P.* 34.81-87). The *purāṇa* says that the whole world comprises these three *Kumārīs* only; and they are also the "Mothers of the people", being also celibate (Ib. 87-89).[4] Though celibate, they are said to have given birth to illustrious sons. Umā adopted as son Uśanas; Ekaparṇā gave birth to Devala; Ekapāṭalā gave birth to Śaṅkha and Likhita (Ib. 90-93; all these are famous law-givers). The motif of Kumārī-worship is present in the worship of Gaurī (=Pārvatī); for at this worship it is enjoined that three *Kumārīs* (maidens), or eight, should be propitiated with food (*Agni P.* 326.20).[5]

The "Mothers" are spoken of as two and many. In one of the acts for sorcery it is said that two "mothers" are to be employed. These two mothers are enjoined to be prepared from the clay taken out from an ant-hill; and they should be installed at a mountain, or at a solitary tree or a place that has been struck by lighting (*Agni. P.* 125.48[6]). The mothers are said to have been produced from the tears of the goddess Maheśvarī (*Śiva P.* V.50.3ff). It is said that Durgama, the son of Ruru, had stolen the Vedas. Being afflicted, the gods resorted to the goddess Maheśvarī, who had innumerable eyes (*anantākṣamayī*). Seeing the plight of the gods, she wept for nine days and nine nights; thousands of streams of 'tears' gushed forth from her eyes which pacified the people and the vegetation[7]. As she was weeping thus, from her body were born the following mother-goddesses namely, Kālī, Tārā, Chinnamastā ("head-less", or actually "one whose head has been cut"), Śrividyā, Bhairavī, Bagalā, Dhūmrā ("Smoky"), Tripura-sundarī, Mātaṅgī, and Mahāvidyā, ten in number; they had all weapons in their hands, with which they attacked the

demon. After the defeat of the demon, the gods were happy, and they praised the goddess Maheśvarī as *Śatākṣī*, Sākambharī, Durgā etc. The purāṇa says in this context that all flowers satisfy this goddess, except Viṣṇukrāntā and Tulasī (Ib. 51.48). The motif of mothes being born from the eyes occurs elsewhere also (*Sk. P.* IV.42.14[d] *netrayor mātṛ-maṇḍalam*). The mother-goddesses are said to be eight in number, according to another account, being produced from each of the main gods—Brāhmī etc. (*Varāha P.*27.31). According to yet another calculation, the following are the eight mothers, produced from the eight main sentiments. From Kāma yogīśvarī; Krodha (wrath)—Maheśvarī, Lobha (attachment)—Vaiṣṇavī; Mada (infatuation) —Brahmāṇī; Moha (Greed)—Kaumārī; Mātsarya (jealousy)—Indrajā; Paiśunya (wickedness)—Yama-daṇḍa-dharā; and Anasūyā (lack of jealousy)—*Varāhā* (Ib. 34.37). These mothers infest the body, and have to be propitiated on the 8th of every month, eating only the *bilva* fruit (Ib.43)[8]. According to another calculation, based on diseases and afflictions, there are nine mothers—Mahāmārī (epidemic), Pūtanā (child-lifter), Kṛtyā (the evil, sin personified), Śakunī, Revatī, Khalā, Koṭarī, Tāmasī and Māyā (*Sk. P.* V.1.64.8-9). According to the *Agni P.* (315.19) the nine mothers are designated as follows—(1) Kuñjarī (elephant) Brahmāṇī; (2) Mañjarī (sprout) Maheśwarī; (3) Vaitālī (belonging to the Vetāla, spirit) Kaumāri; (4) Kālī, (black) Vaiṣṇavī; (5) Ghorā (terrible) Vārāhī; (6) Vetālī Indrānī; (7) Urvaśī Cāmuṇḍā; (8) (again) Vetālī Caṇḍikā and (9) Jayāli Yakṣiṇī. These mothers are said to be specially efficacious in sorcery. It is said that they should be invoked, with the mystic letter '*Om*' adjoined before every name, to destroy the enemy, whose name is to be written on a birch-leaf. This ritual should be performed in a cemetery[9].

The mothers have various names; and it may be noted that the types are (i) having names of goddesses such as Brāhmī, Māheśvarī etc. In this type are to be included others who take their names from well known mythological deities—Thus we have Sauparṇī (from Suparṇa-Garuḍa; and his mother Suparṇī-Vinatā).[10] Vaiṣṇavī, Vārāhī, Nārasimhī, Revatī, Jayantī etc. (*Matsya P.* 178.9ff; *Sk. P.* III.2.9.109 has Suparṇā for Sauparṇī), Umā, Ambikā, Sarasvatī, Mahālakṣmī, Bhagavatī (*Sk. P.* V.1.70.40-44); (ii) Having names from the beasts and birds—Biḍālī, Ulūkī, Kukkuṭī, Gardabhī (ass), Krauñcā (heron), Sarpa-karṇī ("Serpent-ear"); Śakunī (*Matsya P. loc. cit.*); Pipīlikā (ant)



*Vaiṣṇavī*



*Varāhā*

(*Agni P.* 125.7-13); (iii) Having names of trees—Udumbarī (*Matsya P.* loc. cit. 30), Aśvatthā (Ib. 69), Bilvā (Ib. 70) and Kadambā (*Sk. P.* III.2.9.110). In the same category come the Mothers named '*vaṭa-mātaraḥ*' (Ib.V.1.70.44$^{b}$ "Mothers of the *vaṭa* tree", *Religioca Indica*) as we shall see below; (iv) There are others whose names indicate fierceness and grotesqueness such as Durmukhī (having a bad face), Bhīṣaṇī, Raudrā, Samhārī ("the destroyer"), Śuṣka-Kāyā (Dried-body), Prāṇaharā ("usurper of the life-breaths"), Jātahārī ("lifter of the new-born"), Niṣṭhurā ("cruel") (*Agni P.* 125.7-13); Aśmadamśanā ("Stone-teeth"), Jvālāmukhī ("Fire-mouth"), Ayomukhī ("iron-mouth"). There are others that have varied names, which show that they are from the folks of various strata of the society.[11] Mātaṅgī is an example in this case (*Sk. P.* III.2.9.111). They are fierce; and, hence, are to be propitiated; but some are of a happy and helping disposition such as Sumukhī (*Agni P.* loc.cit.), Saumyā (Ib.). Two prominent classes of the mothers are—(i) *Gotramātaraḥ*, which include Śrīmātā (prosperity), Tāraṇī (helper), Āśāpūrti, Icchā ("desire"), Ārtināśinī ("destroyer of grief"), Jaganmātā ("world-mother") etc. (*Sk. P.* III 2.9.108-111). The other is (ii) Vaṭamātaraḥ—associated with a definite tree i.e. *Vaṭa*; one of them is called Vaṭa-yakṣiṇī; but this group includes, the well known mothers such as Brahmāṇī (Brāhmī), Pārvatī etc., indicating the old goddesses getting identified with tree (or Vaṭa)-worship. (*Sk. P.* V.1.70.41; 43-44). It is said that the Vaṭamātaraḥ Brahmāṇī, Kaumārī etc. were created by Brahmā to kill the demon Andhaka, near a Vaṭa tree; hence they became famous by that name (Ib.37.24).[12] At another place the *Sk. P.* says that they were so named as they desired food at the Vaṭa tree; also those who desired to eat *carpaṭa* (capātī in Hindi; a thin rounded Indian cake) were called 'Carpaṭa-mātaraḥ' (V.1.34.82); others were called 'Paula-mātaraḥ', as they were invited by Śiva to partake of *paula* (another type of Indian cake, called *poḷi* in Marathi; It.83.).[13] Then there are others named Taila-mātṛkāḥ ("oil-mothers") who are to be given offerings at night, for gaining power (Ib.35.3.).[14] From what is gathered from the Purāṇas, it is clear that there was the practice of establishing images of the "Mothers" at various quarters of a habitat for the protection of people and for general weal, including the gain of issues (cf. *Sk. P.* III.2.16.4ff). One of the popular Mothers is Śrīmātā.

Śrīmātā, according to the *Sk. P.* (loc. cit. 17.11ff) has five heads

(*pañca-vaktrā*); she is the deity of the family (*Kulamātā*), of the form of Sarasvatī and the destroyer of all calamities. She is said to be the daughter of Dharma and is ordained to be worshipped at the time of marriage, initiation (*upavīta*) and other auspicious occasions. She is enjoined to be specially worshipped in the Autumn or the winter. Her figure is enjoined to be drawn on a golden leaf or a silver leaf; she should be worshipped and a pair of sandals should be offered to her (Ib.26-27)[15]. There is a legend about her (Ib.18.1ff), according to which she caused to be killed the demon called Karṇāṭa who stayed in the Dharmāraṇya (see under "Demons"—'Karnāṭa'). This demon was in the habit of disturbing the couples. So, Śrīmātā took the form of Mātaṅgī and killed him. In the Mahākālavana (near Avantī) are said to reside the Kapāla-mātaraḥ; they killed the demons and ate them. They were produced from the *Kapāla* which Śiva had placed there.[16] Among other goddesses, which are mentioned along with the well known ones such as Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Āgneyikā, Cāmuṇḍā etc., the *Liṅga P.* mentions also Bhadrā; she is said to be of "auspicious feet" (*bhadrapadā*), and settled in Śiva's domain, being the "mother of cattle". (I.82.88 *bhadrā...mātā gavām mahābhāgā*; see 95ff for other goddesses; for "mothers" in Prabhāsa, *Sk. P.* VII. 1.182.1-4) (cf. 'Śrīdevī' *infra*).

*Yoginīs* : Like the goddesses and the Mothers, the *yoginīs* are also said to have groups; they have individual names, which are as varied and curious as those of the mothers. Some of them are the same as those of the mothers. For example, Rākṣasī, Piṅgākṣī, Durgā, Viśālākṣī, Vaḍavāmukhī ("Mare-mouth") etc. (*Agni P.* 52.1-3), Caṇḍā, Caṇḍavatī, Biḍālī, Pūtanā (Ib. 6-8). Even here such names as Ṛgvedā occur (Ib. 4). We have such names also as Nīlālayā ("Blue-abode") (Ib. 2), Dhamanī, Tapanī (Ib. 7), Bṛhatkukṣī (Ib. 7. "Great-belly"). They are named after beasts (*Sk. P.* IV. 45.34ff, where the names of 64 yoginīs occur)—Gajānanā, Simhamukhī etc., names also occur indicative of deformity in body or a part thereof—Koṭarākṣī ("hole-eyed"; *Koṭara*—"hole in a tree-trunk"), beast-faced and various others. It is said that one who recites the 64 names does not get troubled by evil powers (Ib. 43) and gets successes everywhere.[17] These names and the belief attached to them, obviously, originated from various tribal social customs and even totemistic surroundings. It is also said that at Kāśī (Vārāṇasī) they are worshipped with great pomp (*Mahāpūjā*)

from Āśvina bright 1st to the 9th. The Yoginīs are mentioned to be also at Prabhāsa (*Sk. P.* VII.4.22.29-31); they are said to be sixty-four in number, and are to be worshipped with flesh and wine etc., after the worship of Rukmiṇī (Ib.).

*Śaktis*: "Powers"—There are said to be groups of "powers" such as five, eight or nine. The five *Śakti-s* are enumerated in a *mantra* (*Agni P.* 59.28-29) and they are said to originate from the following five phases of the Ātman viz. Parameṣṭhī-ātman, Puruṣātman, Nityātman, Viśvātman and Sarvātman. Each of these names are to be uttered with the pre-adjunct of the mystic syllable *Om*, to rouse the *Śaktis*. In addition, there is another mystic word-symbol for every phase to be uttered after the starting *Om* and before the actual name. Thus Parameṣṭhī has *ām* (=*Om ām parmeṣṭhyātmane namaḥ*). The same (*ām*) is for Puruṣātman; *Vām* for Nityātman; *nām* for Viśvātman; *Vām* for Sarvātman. In certain other recensions of the *Agni P.*, the symbols are respectively—*ṣam, yam, lam, vam,* and *nam*. These *Śaktis* are ordained to be employed on various occasions. Thus at bath the first, the second at taking the seat (for worship), the third at sleep, the fourth while starting on a journey and the fifth at actual worship of an image, when the performer sits in front of it (Ib.30-31)[18] and these five are called the "Five upaniṣads". The Śaktis are said to be also nine in number—Hrīṅkārī (sounder of the sound Hrī), Khecarī (sky-wanderer), Caṇḍā (terrible), Chedanī ("cutter"), Kṣobhaṇī ("exciting"), Kṣemakārī, Kriyā, Humkārī and Phaṭkārī (*Agni P.* 51.7-8) (out of these Hrī, Hum and Phaṭ are mystic sounds). Other *Śaktis* are Iḍā, Suṣumnā (-ṇā?), Viśvarciḥ, Indu, Pramardinī, Praharṣiṇī, Mahākālī, Kapilā, Prabodhinī, Nīlāmbarā, Vanāntasthā, Amṛtā (*Agni P.* 51.8-9). These are said to be of various colours respectively, Black, Red, Reddish, Yellow, Wheatish, White, Tawny, Yellowish, Parrot-like, Bright-white, Smoky, Blue (Ib.7-8).

The *Liṅga P.* mentions eight Śaktis at one place (II.22.41ff) and also nine at another (Ib.19.20ff). The eight are as follows:—Dīptā ("brilliant"), *Sūkṣmā* ("subtle"), Jayā ("success"), Bhadrā ("Auspicious"), Vibhūti ("Mighty Power"), Vimalā ("Pure"), Aghorā ("Not terrifying"; actually it indicates Śiva's power) and Vikṛtā ("Deformed"). If they are to be installed as idols, they should face the east, with folded hands, or they should have a lotus in their hands. In the midst of these is the supreme

goddess, in the *Varadā* pose ("Blessings-giving", wherein the right palm is raised up) and facing four quarters. The nine *Śaktis* are the same as above including the middle goddess (Ib.19.20-22); and they are described as follows:—Dīptā is like the flame of the lamp; Sukṣmā is like the lightning; Jayā is like the flame of the fire; Prabhā is like gold; Vibhūti has the lustre of the Coral (*vidruma*); Vimalā is like the white lotus; Amoghā (mark the change from Aghora) is like the lotus-pericarp (*Karṇikā*); the Vidyut (in the place of Vikṛtā above) is of the colour of the universe; and the chief goddess has four faces to the four sides, and has four colours (Ib. 22, *caturvaktrā caturvarṇā*... *sarvatomukhī*).

1. *Sk. P.* VI.252.42[cd]

   चातुर्मास्ये देवपत्न्य: सर्वा वल्लीसमाश्रिता: ।

   Ib. 43[ab]

   प्रयच्छन्ति नृणां कामान् वाञ्छितान्सेविता अपि ॥

2. *Śiva P.* II.16.40

   राजसी च स्वरा देवी सत्त्वरूपा तु सा सती ।
   लक्ष्मीस्तमोमयी ज्ञेया त्रिरूपा च शिवा परा ॥

3. *Sk. P.* IV.70.48

   भौमवारे सदा पूज्या देवी निगडभंजनी ।
   कृत्वैकभुक्तं भक्त्यात्र बन्दीमोक्षणकाम्यया ॥

4. *Brahma P.* 33.87[ab]

   एतत्तु त्रिकुमारीकं जगत्स्थावरजंगमम् ।

   Ib. 89

   ता लोकमातरश्चैव ब्रह्मचारिण्य एव च ।
   अनुगृह्यन्ति लोकांश्च तपसा स्वेन सर्वदा ॥
   ब्रह्मचारिण्य: also means practising *brahma* i e. penance here, if we take the ancient meaning of the word *brahman*.

5. It is customary, even today, to feed a Kumārī in the *nāvarātra* (Sept.-Oct.) for the goddess Durgā.

6. *Agni P.* 125.48

नगाग्रे चैकवृक्षे च वज्राहतप्रदेशके ।
वल्मीकमृदमाहृत्य मातरौ योजयेत्ततः ।

7. *Śiva P.* V.50.17[cd]

रुरोद नव घस्राणि नव रात्रीः समाकुला ।

Ib. 18

मोचयामास दृष्टिभ्यो वारिधाराः सहस्रशः
ताभिः प्रतर्पिता लोका ओषधयः सकला अपि ॥

This appears to be the rain imagery ; for 9 nights and days, cf. the concept of *Navarātra*. The motif of tears producing rain and vegetation goes back to the Vedic period, where barley and rain are said to be produced from the eye of Prajāpati, *Mait. Sam*. IV.6.3. The belief is widely found in the concept of "weeping Deities".

8. *Varāha P.* 27.43

तांसा च ब्रह्मणाद्दत्ता अष्टमी तिथिरुत्तमा ।
एताः संपूजयेद् भक्त्या बिल्वाहारो नरः सदा ॥

Cf. अष्टमी for दुर्गा; cf. also दुर्गाष्टमीं i.e. the dark 8th of every month.

9. *Agni P.* 315.19

नव मातरो हे मम शत्रुं गृह्णत गृह्णत ।
भूर्जे नाम रिपोर्लिख्य श्मशाने पूजिते म्रियेत् ॥

10. Cf. Suparṇādhyāya; Ed. *Die Suparṇasage* Jarl Charpentier, Uppsala, 1920.

11. *Matsya P.* 178.30. As will be seen, among the Mātarah there is a mixture of goddesses of concepts, of diseases, tree-goddesses and so on. This is a trait of Mother-goddess-worship, a legacy from tribal society.

12. *Sk. P.* V.1.37.24

वटस्य निकटे पूर्वं निर्मिता लोकमातरः ।
ततो लोके सुविख्याताः प्रत्यक्षा वटमातरः ॥

They are said to be worshipped on the new-moon day of Śrāvaṇa (Ib.38.39, at Avantī.).

13. *Sk. P.* V.1.34.82

वटभोजनकामा या ज्ञेयास्ता वटमातरः ।
भुञ्जते चर्पटान्यास्तु ता वै चर्पटमातरः ।।

Ib. 83

क्रीडार्थं शम्भुना चाथ प्राप्ता याः पौलभोजने ।
षण्णवति मातरः सत्याः सर्वास्ता पौलमातरः* ।।

*It may be noted here that '*Poli*' in South India means 'food', and the word is used at the festivals of the Mother-goddess, see Henry Whitehead, *The Village Gods of South India*, Delhi, 1976 (1921), p. 56.

14. *Sk. P.* V.1.35.3

तैलाभिधानमातॄणां रात्रौ यच्छति यो बलिम् ।
तस्य सिद्धिर्भवेत्सद्यो मृतः शिवपुरं व्रजेत् ।।

15. *Sk. P.* III.2.16.26

हेमन्ते शिशिरे प्राप्ते पूजयेद् धर्मपुत्रिकाम् ।

Ib. 27

हेमपत्रे समालिख्य राजते वाथ कारयेत् ।
पादुकां चोत्तमां राजं च्छ्रीमातायै निवेदयेत् ।।

The *Sk. P.* refers to her at another place also (VII.3.22.5ff), where she is said to have special worship, at Prabhāsa, on the bright 14th of Caitra. She is said to have placed her *Padukā* (the replica of her feet) in stone.

16. *Sk. P.* V.1.9.15

एतस्मिन्नन्तरे व्यास तत्कपालात्सुरभैरवाः ।
दीप्तास्या मातरः सर्वाः प्रचंडास्त्रा महाबलाः ।।

The Skull, indicates the creation-pot.

17. *Sk. P.* IV 45.43

न डाकिन्यो न शाकिन्यो न कूष्माण्डा न राक्षसाः ।
तस्य पीडां प्रकुर्वन्ति नामानीमानि यः पठेत् ।।

Ib. 44

शिशूनां शांतिकारीणि गर्भशांतिकराणि च ।
रणे राजकुले वापि विवादे जयदान्यपि ।।

18. *Agni P.* 59.30

स्नाने तु प्रथमा योज्या द्वितीया आसने मता ।
तृतीया शयने तद्वत् चतुर्थी यानकर्मणि ॥

Ib. 31[ab]

अभ्यर्चायां पञ्चमी स्यात् पञ्चोपनिषद: स्मृता: ।

(B) *Individual Goddesses* :

*Agnijihvā* : The goddess Agnijihvā is described as follows. She has golden hue, has golden ornaments on her hands. She has two hands (*dvibhujām* at Ib.3) in one of which she holds sacred grass; and in the other hand she holds a pitcher (*Bhav. P.* Madhyamakhaṇḍa 16.1-3). She is also said to be having four arms (Ib. 4 *caturbhir bhujapallavaiḥ.* ) in two of which she holds the conch and a disc, while the other two are in the '*abhaya*' pose and the 'boon-giving' pose. At her left side is a golden jar (Ib.5). The goddess appears to be the anthropomorph of the sacrificial fire.

*Ajāgṛhā* : This goddess is said to be at Hāṭakeśvara. It is said that this goddess stayed in the places where she-goats were staying.[1] These she-goats (*ajāḥ*) were actually various diseases, guarded by the King named '*Ajāpāla*' ("Guard of she-goats"). It is said that worship of this goddess, after a bath in the well nearby, called 'Candra-kūpikā' ("moon-well") would make one free free diseases, including tuberculosis; also one would be free from leprosy, if one took bath in a nearby *Kuṇḍa* (pit) on a Sunday; he would be free from skin-diseases or itch (*Sk. P.* VI.133.52-65). Earlier, the *purāṇa* refers to a similar goddess named Ajāpāleśvarī, which, probably is only another name for Ajāgṛhā. It is said that this goddess also was established by the King Ajāpāla (*Sk. P.* VI.95.1ff). Her special worship is enjoined on the bright 14th of the month of Māgha, one of the peculiarities of the worship being committing suicide in a *Kuṇḍa* of water there (Ib. 87-88).[2]

1. *Sk. P.* VI.133.65

अजागृहे स्थिता यस्मात् सा देवी क्षेत्रदेवता ।
अजागृहा तत: ख्याता सर्वत्रैव द्विजोत्तमा: ॥

Obviously, she is a local deity identified with a she-goat, that controlled diseases.

2. *Sk. P.* VI.95.87

......माघचतुर्दश्यां शुक्लायामपरोऽपि यः ।
देवीमिमां च संपूज्य जलेऽस्मिन्भक्तिसंयुतः ॥

Ib. 88

करिष्यति प्रवेशेन प्राणत्यागं नृपोत्तम ।
स च यास्यति यत्रास्ते पाताले हाटकेश्वरः ॥

*Ajāpāleśvarī* : This goddess is said to be in Prabhāsa and to the east of the hermitage of Agastya. She is so named as the King Ajāpāla is said to have propitiated her. The King is said to have controlled the various diseases that took the form of sheep (*ajā*), and got this goddess established (*Sk. P.* VI.95.1-87; VII.1.287.1ff). (see also under "Diseases" also 'Ajāgṛhā' above).

*Alakṣmī* : She is described as thick-lipped, white in body, red-eyed, having yellow coarse hair. Viṣṇu is said to have given her in marriage to the sage Uddālaka, who, accordingly, brought her to his hermitage with the chanting of Vedic *mantras*. But Alakṣmī declined to stay there and told the sage that she would stay at places where there would be no Vedic *mantras*, sacrifices etc. Among other places of her stay are mentioned those houses where there is always quarrel between the husband and the wife, and among other members, where elders are insulted and so on. Uddālaka requested her to stay at the root of the Aśvattha tree for some time till he would look for another dwelling for her. But he did not return, and Alakṣmī yelled and waited. Viṣṇu came along with Lakṣmī, and told her that the Aśvattha tree would itself be her habitat all days except on Saturday, when her younger sister Lakṣmī would come there. Hence, on Saturday the Aśvattha should be worshipped (*Padma P.* Uttarakhaṇḍa 118.5-27; cf. also *Liṅga P.* II.6.4-8; see under "Festivals"—'Dīpāvalī').

*Ambā-vṛddhā* (the "Old Mother") : Ambāvṛddhā is one of the four guardian deities, along with Camatkārī, Māhitthā, and Mahālakṣmī. Actually Ambāvṛddhā is a combination of Ambā

and Vṛddhā said to be two daughters of the king by name Camatkāra and married to the king of Kāśī, who is later said to have been killed in a battle with the Yavanas (Ionians). The widowed Ambā and Vṛddhā practised severe penance at Hāṭakeśvara for the destruction of the Yavanas. In one way of propitiation. They cut portions of flesh from their body along with the chanting of *mantras* from the Atharvaveda, from the hymn called 'Kṣurikā' and offered them into the blazing fire (*Sk. P.* VI.88.1-14).[1] It is said that, after a short time, there came out a woman having four arms, wearing white clothes, brilliant like the tender sun, and also another with beautiful eyes having the lustre of heated gold (Ib. 15). Then hundreds of 'mothers' came out of the *Kuṇḍa*, with various weapons. They killed the Yavanas. King Camatkāra built two temples for the two goddesses. The *bali* offerings to these two goddesses are enjoined on the bright 8th and 14th respectively, and a special worship on the day called Mahānavamī (the bright 9th in the month of Āśvina). The Purāṇa further says that all these goddesses stayed at Camatkārapura and started on to devour infants and young children. People then started propitiating Ambā-vṛddhā. Ambā-Vṛddhā heard what they said, and kicked the earth; a cave was formed thereby; in it she placed her wooden sandals (*pāduke*, which may also mean replicas of feet) and told the cruel goddesses that these sandals in the cave should be worshipped by them being in the cave, and they should never go out therefrom; that if any of them went out she would be changed to a female fox. When the 'mothers' asked as to what they should eat, she said that the *Yogīs* would come to the cave; that they would worship all the goddesses with a serene mind with devotion;[2] and that they would worship the sandals, in order, with objects included in the five '*ma-kāras*' i.e. items, their names starting with *m*; thus *madya* (wine), *māṁsa* (flesh), *mīna* (fish), *mudrā* (traditionally consecrated rice, the word indicates also various positions of the hands and fingers and, lastly, *maithuna* (sexual intercourse); that with this method of worship they would obtain '*siddhi*' ("power"). The goddesses were now satisfied. The brāhmaṇas themselves started worshipping the sandals and the goddesses there with these things; and the (Hindu-Vaidika) gods did not get their share. They went to Śiva, who accepted to mediate. As he was doing so, a beautiful maiden was produced from his third eye; she wore white garments. Śiva said to her—"Go to Hāṭakeśvara and

worship the sandals of the 'Śrīmātṛ'. Any one except a girl fostered by your progeny, who worships the sandals shall be the food of the mothers. You also, practising celibacy, should worship the sandals; if not, you shall meet with destruction." Saying, this he gave various ornaments including an umbrella, and narrated to her the method of worship and the *mantras* (*Sk. P.* 89.1-38).[3] (This seems to refer to the Tāntric worship at Hāṭakeśvara, influenced by the Śaiva Śākta cult on the one hand, and, on the other, the practice of the temple girl—the virgin dedicated to the god—here to the 'Mother').

Ambā is the 'Mother' goddess, who is said to be worshipped on the Mahānavamī day (and the practice is current even to-day). A special idol of Ambā is said to be installed at Avantī (Ujjayinī) at the place called 'Svarga-dvāra' ("the Gate of Heaven"). The offerings to her on this day include a hornless goat (*basta*), a buffalo, any other flesh, wine and a garland from the leaves of *bilva* (*Aegle Marmelos*) (*Sk. P.* V.1.13.4).[4]

Ambā-Revatī is the goddess said to have been established by Revatī, the wife of the Nāga-king (see under "Revatī"). This goddess also is enjoined to be worshipped on the bright 9th of Āśvina (=Mahānavamī); she is said to be worshipped also on the bright 8th of the month of Caitra (*Sk. P.* VI.116.57; 117.1-2).

Baladevī, installed at Prabhāsa, is to be worshipped on the full-moon-day of the month of Śrāvaṇa, with milk-preparation, honey and with flower-garlands (*Sk. P.* VII.1.170.1-3).

1. *Sk. P.* VI.88.13

मंत्रैराथर्वणैर्विप्राः क्षुरिकासूक्तसंभवैः ।
छित्त्वा छित्त्वा स्वभांसानि मंत्रपूतानि भक्तितः ।।

Ib. 14

कृतवत्यौ ततो होमं सुसमिद्धे हुताशने ।
अग्निकुण्डात्ततस्तस्मात् चतुर्हस्त् शुभानना ।।

2. *Sk. P.* VI.89.10

इमे मत्पादुकेये दिव्ये गुहामध्यगते सदा ।
सर्वाभिः सेवनीये च न गन्तव्यं बहिः क्वचित् ।।

Ib. 13

अत्रागत्य विनिर्मुक्ता योगिनो ध्यानचिंतकाः ।
पूजां सम्यक्करिष्यन्ति सर्वासां भक्तिसंयुताः ॥

Ib. 14

पादुके मे प्रपूज्यादौ मांसमद्यादिभिः क्रमात् ।
अवाप्स्यंति च संसिद्धिं दुर्लभाममरैरपि ॥

3. Ibid. Śiva to the maiden—

Ib. 34

कन्यकां संपरित्यज्य तवान्वयविवर्धिताम् ।
यः करिष्यति तत्पूजामाहारः स्यात्यस मातृषु ॥

Ib. 35

कौमारब्रह्मचर्येण त्वयापि च सुभक्तितः ।
ताभ्यां पूजा प्रकर्तव्या नो चेन्नाशमवाप्स्यसि ॥

4. *Sk. P.* V.1.13.4

महानवम्यां पुरुषः कृत्वा बस्तमयं बलिम् ।
महिषं वा सुरां मांसं मालां बिल्वमयीं शुभाम् ॥
भक्त्या निवेद्य देव्यास्तु सर्वां सिद्धिमवाप्नुयात् ।

*Baladevī*—See under 'Ambā-vṛddhā'.

*Bhūtamātṛkā* : According to the *Sk. P.* (VII.1.167.1ff), she is at the Prabhāsa. She is attended by nine crores attendants and innumerable ghosts and corpses. On the day of her festival, it is said, people are full of gaity. They dance, run, sing and behave as if infatuated, fall on the ground, and drag others as if they were dead, and smear themselves with urine, ashes and clay (Ib. 3,4). As to the origin of this festival of hers, Śiva tells Pārvatī, as follows:— In the Dvāpara era, Pārvatī was given to Śiva for the second time, after she burnt herself in the first birth in the sacrifice of her father, as the latter had insulted her husband, Śiva, by not inviting him. In this second birth, when she was lying on her bed, Śiva desired her and had union with her; but, in the midst of the act when a hundred divine years had gone by in the union,

she left the bed in the middle of the act and went out. At that time from the water (lake) nearby came out many terrible goddesses (Ib. 5-19). Then came out the Bhūtamātā, also called 'Bhrātṛ-bhaṇḍā' ("brother-jester" i.e. one who could be teased with her brother's name as sexual abuse) and also 'Udaka-sevitā' (Ib. 31 "served by water"; the meaning is of menstrual bath; cf. *udakyā*). All these were the aspects of Pārvatī herself (sexually dissatisfied as she left the 'act'). Her festival is mentioned to be on the 14th of the dark (*amā*) in the month called Mādhava (Vaiśākha).[1] Ladies are ordained to worship her on the occasion of this festival; and if she is not so worshipped, she enters their house to harm them. She is said to be doing good to children (Ib. 64,65; 71). Her worship is said to begin from the 1st dark in Vaiśākha and lasts till the 14th (Ib.72). Her habitat is said to be at an old tree, and she is said to be disfigured or broken or even absent from her place (indicating many years of worship outside the locality); but she has to be bathed with water poured from small pitchers. Other details are as follows:—She is to be offered neck-threads (i.e. threads round her neck), applied *sindūra*, and offered flowers and incense. By her side a holy Vaṭa-tree may be planted, or a branch of the tree may be planted. In her honour *Kṛsara* (*Khicaḍī*), *apūpas* etc. are to be given to brāhmaṇas. By this evil spirits are kept away from the house (Ib.73-76).[2] As special features may be mentioned that on the 5th, at night, there should be *jāgara* and great noise (*Kolāhalaḥ* Ib. 80). On the 9th and the 11th a lamp should be lighted; a round altar should be prepared; replicas of faces of various mother-goddesses, Caṇḍikā, ghosts and demons and some others may be exhibited and worshipped. Some may be of pleasant countenance, other fierce. These faces may be prepared from plaster or wood (Ib. 97-98).[3] From the 11th till the 15th great festivities should be there. On the new-moon-day (the 15th), at the advent of darkness, after evening, the goddess should be taken in procession in the village (or city), people dancing and uttering loud praise and cries (*phetkārākula-kīrtanaiḥ*) along with the specially lit lamp called '*Vīracaryā*' (Ib. 101,102; cf. *Vīracaryā sa kathito dīpaḥ sarvārthasādhakaḥ*) (see also under "Ghosts"-end).

1. *Sk. P.* VII.1.167.64

अमा या माधवे मासि तस्मिन्या च चतुर्दशी ।
तस्यां महोत्सवस्तत्र भविता ते चिरन्तन: ॥

2. Ib. 73

भग्नापि गतां चैनां जरत्तरुतले स्थिताम् ।
सेचयिष्यन्ति ये भक्त्या जलसम्पूर्णगण्डुकैः ।।

Ib. 74

ग्रीवासूत्रकसिन्दूरैः पुष्पैर्धूपैस्तथार्चयेत् ।
तत्र सिद्धवटः पूज्यः शाखां चास्य बिनिक्षिपेत् ।।

3. Ib. 97

एकादश्यां नवम्यां वा दीपं प्रज्वाल्य कुण्डकम् ।
मुखबिम्बानि तत्रैव लेपदारुकृतानि वै ।।

Ib. 98

विचित्राणि महार्हाणि रौद्रशान्तानि कारयेत् ।
मातृणां चण्डिकादीनां राक्षसानां तथैव च ।।

*Camatkārī* : This goddess is so called as she is said to have been established by the king named Camatkāra (see above). She is said to have killed the (demon in the form of the buffalo), herself taking the vow of a maiden (*Sk. P.* VI.64.1-3;-2[c] *Kaumāravrata-dhāriṇyā*). She is said to be the guardian deity of the city Camatkārapura. She is said to be worshipped on the Mahānavamī and on the bright 8th as noted above (Ib. 5-7).

*Cāmuṇḍā* : This name is quite common with the goddess, otherwise known also as Durgā. She is described as wearing (a necklace of) skulls (*muṇḍa-maṇḍitā*), living in the cemetery, surrounded with many ghosts, a *yoginī*; she likes flesh, wine and fat; her face is smeared with flesh, fresh blood (*navarudhira-mukhā*); she sits on a corpse in the '*padmāsana*'-*pose* (*pretapadmāsanasthā*; for this epithet see under "Dwarf", where the goddess Kubjikā is mentioned); she is hungry and emaciated with unsatisfied hunger (*Kṣutkṣāmā*) (*Sk. P.* V.3.186.11-16). She is also referred to as '*Carma-muṇḍā*' (which, probably, is the original name, giving the name Cāmuṇḍā<Cāma<Camma<Carma+*muṇḍā*) at the *Sk. P.* (VI.54.1); and is said to be worshipped on the *Mahānavamī* day, which is auspicious for Durgā also, i.e. the bright 9th

of Āśvina. On this day, the speciality is said to be that kings worship her on this day (Ib. 16). According to the *Vāmana P.* (20.1ff; also 29.81-88), Durgā killed the demons Caṇḍa and Muṇḍa, and with their heads her crest was prepared. The twin-headed crest was tied up by a serpent (*grathito daityaśīrṣābhyām nāgarājena veṣṭitaḥ*). As her crest was prepared from the heads of Caṇḍa and Muṇḍa, she was called Cāmuṇḍā (*caṇḍa-muṇḍa=cāmuṇḍa*). She is also called Kumārikā (*Sk. P.* VII.1.242.19).

*Caṇḍī* : Caṇḍī, is a general name for a goddess; The *Agni P.* (50.1-6) enjoins that the idol of this goddess should be prepared as follows:--

> She should have twenty arms. With her right hands she should be shown to bear various weapons such as spear, sword, śakti, disc, noose etc.; and in her left hands should be *ḍamaru* (small kettle-drum), goad, bell, mace etc.; or, as an alternative, it is said that she should be shown with ten arms, holding a mirror, *mudgara* (a kind of block-like tapering club of wood); by her side should be shown a buffalo with his head cut. Caṇḍikā may be three-eyed, and should have a seat in the form of a lotus having nine petals. She is the same as Durgā. Caṇḍī is known also as Rudra-caṇḍī; and it is said that there are nine Caṇḍīs, viz. Rudra-caṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarpūā, Ati-caṇḍikā, and Ugracaṇḍā (*Agni P.* 50.10-11).

*Caṇḍikā*: She is generally said to be an aspect of Pārvatī or Durgā, and is associated with the killing of the demon Mahiṣa "buffalo" (see under "Demons"—'Mahiṣa'). She is described as *bhūtapriyā* (beloved of the ghosts or of creatures), *mahākāyā* ("of great body"), *ghaṭālī* (which indicates a "line of jars", or a jar of a particular type) and *Vikramotkaṭa* ("of great prowess"). She is said to be fond of flesh and wine (*Sk. P.* VII. 3.36.3-35). As she performed the terrible exploit (*caṇḍam*) of killing the demon, she came to be called Caṇḍikā (Ib.166). The day auspicious to Caṇḍikā is said to be the 14th dark of Āśvina (Ib. 184). According to another account in the same Purāṇa (Ib. VII.1.119.66-68) she is to be worshipped in the bright half of the Āśvina and on the days or day called *aṣṭakā* (i.e. a group of three days—7th, 8th and the 9th in the dark half of a month; or the dark 8th day of a

month). It is said, a devotee of the goddess (*durgā-bhaktaḥ*) should wear the replicas of the feet (*pāduke*) made of gold (Ib. 67[cd]), also a dagger, and offer her flesh and wine (Ib. 68). She is said to be worshipped also on the 3rd bright of the month Caitra (Ib. 120.3). She is mentioned to be at the root of the *Vaṭa* tree (*Brahmavai P.* Śrīkṛṣṇa-khaṇḍa 16.177 *devīm ca vaṭamūlasthām pūjāṅ kuruta caṇḍikām*).

*Candrārcitā* : This goddess is mentioned at the river called Candrabhāgā at Prabhāsa. She is said to be a maiden and the sister of Rāma (*i.e.* Balarāma) and Kṛṣṇa (*Sk. P.* VII. 4.16.10-11).

*Carcikā* : The goddess Carcikā is said to be at the boundary of the Utkala country. She is said to be decorated with a garland of human heads. The *Sk. P.* (II. 2.11.91-92) mentions her in connection with the King named Indradyumna (of Ujjayinī) who travelled to the Utkala country; he got down from his chariot and paid repect to her.[1] According to the *Vāmana P.* (44.41-47) she was born from the drops of perspiration that gathered at the forehead of Śiva when he fought with the demon Andhaka. As she was said to be "smeared" with blood and skulls, she came to be called Carcikā. Her abode is said to be Hiṅgulatādri (Ib. 47[d] *sthānam gatā hiṅgulatādrim uttamam*).

1. *Sk. P.* II.2.11.91

सीमामुत्कलदेशस्य विभजन्तीं वनान्तरे ।
मार्गस्थां चर्चिकां प्राप चर्चितां मुंडमालया ।।

*Durgā* : According to the *Sk. P.* (III. 1.6.33ff) Durgā was born from the lustre of Śiva, and killed the demon called Mahiṣa (buffalo); the demon is said to have been killed at a place called Cakratīrtha near Setubandha (the bridge) at the southern ocean (near Rāmeśvara). She is said to have established a town after her name at the southern as well as at the northern ocean. The town is called Devīpattana, or Devīpura, or Durgāpura (Ib. 7.44-45). According to the *Varāha P.* (28.23ff) when the demon Vetra troubled the gods, they resorted to Brahmā. He meditated and two girls were born from him, one of them was seated on a lion; this was Durgā; she killed Vetrāsura. She is enjoined to be worshipped on the Navamī (Mahānavamī). A person, man

or woman, who worships her, taking only flour for food (*piṣṭāśī*) on the bright 9th, gets all desires fulfilled (Ib. 40-41). There are said to be 9 Durgās—Bhagavatī, Kātyāyanī, Kauśikī, Caṇḍikā, Pracaṇḍā, Suranāyikā, Ugrā Pārvatī and Durgayā (Durgā; Durgayā would mean "wandering in fortresses") (*Agni P.* 348.15-16). According to the *Śiva P.* (II. 33.11) the nine Durgās are Kālī, Kātyāyanī, Īśānī, Cāmuṇḍā, Muṇḍa-Mardinī ("the cutter of the head"—cf. Cāmuṇḍā above), Bhadrakālī, Bhadrā, Tvaritā, Vaiṣṇavī (*Sk. P.* I. 1.3.49-50). At another place in the *Sk. P.* (I. 2.47.23) the nine Durgās are as follows:—Tripurā, Kolambā, Viśvaśakti, Suvarṇākṣī, Carcitā, Trailokyavijayā, Ekavīrā, Harasiddhi and Cāmuṇḍā. These forms of Durgā have been associated with various exploits. Thus, Tripurā is said to have been instrumental in burning the Asura city Tripura as Śiva was infused by her. Kolambā is said to have pervaded Viṣṇu in his form of the Boar while taking out the earth from the primeval waters. Viśvaśakti is also called Mahādurgā. These three goddesses are said to be established in the eastern region of the Mahīsāgara-saṅgama. Those who are at the Western region are Suvarṇākṣī, said to protect the universe, Carcitā and Trailokyavijayā. The myth about Carcitā is that she would set free Śūdraka,[1] the mighty one, bound by fetters. Trailokyavijayā is said to be famous for giving success to the moon. On the Northern side are Ekavīrā, being impelled by whom Śiva is said to destroy the creation; also Harasiddhi, who is said to have been given the Ḍākinī-*mantra* by Rudra. Being under the influence of this *mantra*, she subdued Śiva himself, and drank blood and ate flesh. She is said to have been born from the body of Rudra. All these goddesses are enjoined to be worshipped on the bright 9th of the month of Āśvina, with offerings including those of flesh, *apūpa* etc. Another-Durgā is named Sāptavimśatikā, being so called as she was propitiated by the 27 daughters of Dakṣa at Hāṭakeśvara. She is said to give good fortune to women who propitiate her, eating food devoid of salt; also her worship is enjoined on the 9th bright of Āśvina (VI. 86.1ff ; 14-15).[2] For women her worship is enjoined on the 9th bright as noted above; but for men it is on the 8th for good fortune (Ib. 24). The *Brahmavai P.* (Prakṛtikhaṇḍa 57.2ff) mentions the names of Durgā as Nārāyaṇī, Īśānā, Viṣṇumāyā, Śivā, Satī, Nityā, Satyā, Bhagavatī, Śarvāṇi, Sarvamaṅgalā, Ambikā, Vaiṣṇavī, Gaurī, Pārvatī and Sanātanī.

These names are said to be told by Kauthuma. It says that as she is the presiding deity of the various festivals that come on the joint-days (*parvan*; *i.e.* the days that join two periods, thus fifth, ninth, fourteenth, fifteenth etc.) she is called Pārvati (from *parvan*—Pārvatī) (Ib. 24).[3]

1. No part'culars are given about Śūdraka. One Śūdraka is famous as the author of the drama *Mṛcchākaṭikam*. According to some he was the king of the Āndhrabhṛtya dynasty.

2. *Sk. P.* VI.86.14

अक्षारलवणाशा या नारी मां पूजयिष्यति ।
न तस्या पतिजं दुःखं दौर्भाग्यं वा भविष्यति ॥

Ib. 15

आश्विनस्य सिते पक्षे संप्राप्ते नवमीदिने ।
उपवासपरा या मां निशीथे पूजयिष्यति ॥
तस्याः सौभाग्यमत्युग्रं सर्वदा वै भविष्यति ॥

3. *Brahmāvai P.* Prakṛtikhaṇḍa 57.24

महोत्सवविशेषे च पर्वन्निति सुकीर्तिता ।
तस्याधिदेवी या सा च पार्वती परिकीर्तिता ॥

*Ekallavīrā* : She is mentioned in the *Sk. P.* (VII. 1.171.1) as being in Prabhāsa, near the *liṅga* called Daśaratheśvara.

*Ekānaṃśā* : This goddess is said to be a phase of the night, being also born from Umā, Pārvatī (*Matsya P.* 153.74-75; see under "Night"). It is further said that anger which came out of the mouth of Pārvatī, became the vehicle of Ekānaṃśā. Pañcāla, the Yakṣa, was appointed as an attendant of Ekānaṃśā. She is also identified as the goddess Kaiśikī, the resident of the mountain Vindhya (Ib. 156.3-19).[1] She is said to bestow all sorts of powers (*siddhis*), *aṇimā* (being subtle), *laghimā* (being small), *guṭikā* (a pill which gives powers) and *añjana* (collyrium, or ointment for rendering the user invisible etc.), the sword, sandals (for covering any distance within a moment), the power of staying even in a hole (*bilavāsa*) and *rasāyana* (medicine, magic,

mixture). This all is given to a person who propitiates this goddess on the Mahānavamī day (bright 9th of Āśvina), with the offerings of the flesh of a buffalo or a ram (*meṣeṇa*) (*Sk. P.* V. 1.18.2-4). Her birth was from Pārvatī, who would be Kālī being teased by Śiva, an aspect of the night (Ib.6ff).[2]

1. *Matsya P.* 156-19[ab]
   इत्युक्त्वा कैशिकी देवी विन्ध्यशैलं जगाम ह ।

   कैशिक appears as a region at the *Mb.*
   Sabhā 14.21, conquered by भीष्मक
   the King of Vidarbha; the detail tallies with
   कैशिक = विन्ध्य region

2. Night = Dark complexion = काली

*Ekaparṇā* : She is said to be the daughter of Menā and Himavān. Her name is said to be due to the fact that she subsisted on one leaf of the *nyagrodha* (*ficus Indica*) daily (*Brahma P.* 34.81ff). She is said to be the mother of Devala[1] (Ib. 9).

1. Devala is a famous authority on Dharmaśāstra.

*Ekapāṭalā* : She is also said to be the daughter of Menā and Himavān; and she subsisted on one reddish leaf (*pāṭalam eka-parṇam*). She is said to have given birth to the authorities on Dharmaśāstra called Śaṅkha and Likhita, in the supernatural way (*Brahma P.* 34.81-92).

*Gaurī* : She is none other than Pārvatī. The *Varāha P.* (21.2ff) says that she was created by Brahmā from his body and gave her to Rudra, who was produced from her anger. But, Rudra was unable to bear with her and entered water. Hence, Brahmā got his daughter again assimilated into his body. Later he created his mind-born sons; and to one of them, Dakṣa, he gave Gaurī, as the daughter of the latter, and asked him to give her to Rudra, as wife. While they stayed at Kailāsa, once Gaurī burnt herself from the fire of her own body, as Śiva had destroyed the sacrifice of her father Dakṣa.[1] She was again

born as Umā, the daughter of Himavat. She practised penance to get Śiva as husband. Once Śiva approached her in the form of an old brāhmaṇa and asked for food. Gaurī (Umā) asked him to take bath; so he went to the Gaṅgā, but was caught by a crocodile. Gaurī ran to his rescue, and Śiva revealed his real form. Himavat (Himālaya) got them married. The pandal was unique. The altar was the very earth; seven jars were the seven seas; the lamps were the sun and the moon; and the rivers carried water for the ceremony (Ib. 22.1-43ff).[2] All this was obtained by Gaurī on the 3rd of the month. Hence on this day salt is taboo (Ib. 51).

Gaurī herself came to be called Kālī. The occasion for her being called Kālī is said to be that once Śiva called her so (Kālī= dark in complexion) when they were to themselves, being anxious to kill the demons Śumbha and Niśumbh. Angrily she left him and performed penance to please Brahmā. When the latter was pleased, she asked for boon that whatever darkness was there on her body should be washed away; and she should be Gaurī (=fair in complexion). Being advised by Brahmā she left off her dark body-cover and became fair (*Śiva P.* VII. 1.24.29-31; 25.33-38).[3] As she discarded the skin-cover (*tvak-kośa*), she came to be called Kauśikī; she was Kālī, and also Kālāmbudā (Ib. 39), or "dark like the cloud at the end of time").[4] She was presented with a lion by Brahmā and was appointed to kill Śumbha-Niśumbha. She then went to the Vindhya mountain (Ib.43ff). She is also said to have become "of-a-hundred-forms" (*śatarūpā*) due to fear of the demon Andhaka (*Vāmana P.* 33.34$^{cd}$ "*śatarūpā-bhavad gaurī bhayāt tasya durātmanaḥ*"). According to the *Sk. P.* (I.3 (a). 10.23ff) Gaurī practised penance near the hermitage of the sage Gautama. She had appointed *baṭukas* (dwarfs)[5] at the four quarters as guards. Now, the demon Mahiṣa assumed the form of an old brāhmaṇa, and entered the hermitage-forest, deceiving the dwarfs, and asked Gaurī to marry him. In return Gaurī asked him to demonstrate his strength; but when Gaurī became refulgent like the fire he ran away (Ib. 66). Gaurī, then sent Suraguru, a sage, who had a monkey-face to Mahiṣa and asked him to rouse the anger of the latter and bring him for battle (92ff). Having come for the fight, Mahiṣa assumed various forms, but to no effect, and was killed. Then Gaurī assumed a calm and sober form; she saw a *liṅga* in the throat of

Mahiṣa. She took it for worship; but it struck her hand, and she was sorry that she had killed a devotee of Śiva. As she desired to purify herself of the guilt, she approached the sage Gautama, who asked her to go to the mountain Aruṇādri and to worship Śiva there at the *devayāga-mahotsava* ("the festival of the divine sacrifice") (Ch. 11.5ff;-89ff). Now, a celestial voice declared that the place where Gaurī cut the throat of Mahiṣa by her sword would be called 'Khaḍga-tīrtha' ("the holy-place-of the sword"), which would have the virtue of the waters of the Gaṅgā, Godāvarī, Sarasvatī, Kāverī, Śoṇa etc. (Ch. 12.1ff). Gaurī took the *liṅga* and dipped it in the Khaḍga-tīrtha, as was told by the celestial voice, on the occasion of the constellation Jyeṣṭhā in the month of Āśvayuja (*Āśvina*), and herself remained in water for a month. Getting out of water after a month, she performed the Devyutsava ("the festival of the Goddess"), on the Kṛttikā constellation, in the month of Kārttika (Ib. 19-20; cf. the Sundareśvarī-*utsava*; see under "Śakti"). Another of her names is given as *Apīta-kucā* ("one of un-sucked-breasts" Ib. 43; see also under "Pārvatī").

Gaurī is known, in one of her aspects, as Maṅgalā Gaurī.[6] It is said that the sun had worshipped her, along with Śiva (called Gabhastīśvara="the lord of the rays") at the Pañcanadatīrtha at Kāśī (*Sk. P.* IV. 49.26ff). Her worship in this aspect is enjoined on the 3rd bright of Caitra; and she could be worshipped by both men and women. The worshipper has to keep awake for the whole night, being without food on this day. In the next morning 12 maidens (suggestive of the 12 suns?) are to be worshipped with the gifts of cloth etc. The *dakṣiṇā* is a pair of cow and a bull (*go-mithuna*). The result is that poverty, ugliness of form and widowhood are kept away (Ib. 80ff). In another aspect she (Gaurī) is called Harasiddhi. The explanation is as follows : Śiva and Pārvatī were playing at dice. Suddenly the demons Caṇḍa and Pracaṇḍa came along and they hurt Nandī, the attendant of Śiva. Śiva requested the goddess Gaurī to kill the demons. She killed them. Hence she was named 'Hara-siddhi' ("Accomplishing the gain ordered by Hara"). Her worship is enjoined on the Mahānavamī day (bright 9th of Āśvina) with buffalo-flesh (*Sk. P.* V. 1.19.3-14; her shrine is still to be seen at Avantī at the bank of the river Śiprā). The *Sk. P.* (IV. 61.30) speaks also of one Vijayabhairavī, the guard of the northern entrance of Kāśī; and she is described by the term Mahāgaurī; but, obviously, she is a

different goddess, and is lower in status than Gaurī—the Mahādevī Pārvatī. However, she is said to be installed near Supratīkeśvara.

In ritual Lalitā seems to be identified with Gaurī, being called Mūlagaurī (*Agni P.* 178.1-2; 14). It is said that Gaurī was married to Śiva on the 3rd bright of the month of Caitra; hence the *vrata* of the Mūla-gaurī is said to coincide with the 3rd of Lalitā. On this day, it is enjoined that one should take bath with sesame (*i.e.* water mixed with sesame seeds), and should worship Śiva, along with Gaurī with fruits made of gold etc. (Ib. 2[d] *haima-phalādibhiḥ*).[7] After worshipping Śiva-Pārvatī, he should place before them the *saubhāgya-aṣṭakam* viz. clarified butter, milk, the flowers of *Kusumbha* (saffron-flower), *jīraka* (cuminseed), *tṛṇa-rāja* (cocount, palmira and bamboo-Dictionary, Apte), sugarcane, salt, and *Kustumbaru* (fresh coriander).[8] During the month of Caitra, one should drink "water from the horn" (Ib. 15[c] *'śṛṅgodakam prāśya'*), and should sleep in front of the god and the goddess. In Kārttika one should partake of "horn-water", cow-dung, a *mandāra*-flower, bilva-leaf, *Kuśa*-water, curds, milk and clarified butter (Ib. 17). One should worship his preceptor and couples (of brāhmaṇas) (Ib. 21). The *Agni P.* (326.9ff) states that her image be prepared out of gold, silver, wood or of stone; it should be in the form of five piṇḍas *i.e.* four at four corners and one in the middle (she is thus, Pañcagaurī). These four at the corners are her aspects as Lalitā, Subhagā, Gaurī, Kṣobhaṇi. They are also called Vāmā, Jyeṣṭhā, Kriyā and Jñānā. Her image should be clear (*vyaktā*), *dvinetrā* ("having two eyes") or having three eyes; may be alone or with Śiva. The *Śiva P.* (VI. 7.64) enjoins the Ṛgvedic *mantra* "*gaurīr mimāya*" etc. (*RV* I. 164.41) at her worship.

Durgā Gaurī, Kālī (Kālikā), Umā and Pārvatī are seen identified, and are said to be the aspects of the same goddess. There are other phases of this goddess. The case, actually, appears that these were various local goddesses, identified later with the more popular cult of Mahādevī Pārvatī. The *Sk. P.* (I. 2.65. 96) mentions various names and tries to offer explanations thereof, which are quite superfluous. Thus it is said that Durgā was so named as she killed the demon called Durga (Ib. 103). She is Vatseśvarī, as the king of the Vatsas propitiated her at the beginning of the Kali age (Ib. 107). She was worshipped by one Kela; hence she is named Keleśvarī (Ib. 96).[9] She, as Keleśvarī, is said to be worshipped at Lohāṇa (see under "Demons"—'Loha'),

for the gain of good eye-sight. She is also said to be named Gayatrāḍā, as she made the demon Gaya a eunuch (Ib. 116ff). (See also under 'Pārvatī').

1. This a variant of the more popular account, according to which Gaurī burnt herself by throwing her body into the altar of Dakṣa's sacrifice, as the latter insulted Śiva by not inviting him for the sacrifice.

2. *Varāha P.* 22.43

   तत्र वेदी क्षितिश्चासीत्कलशाः सप्त सागराः ।
   सूर्यो दीपस्तथा सोमः सरितो ववहुर्जलम् ।।

3. *Śiva P.* VII.1.25.38

   ब्रह्मणाभ्यर्थिता चैव देवी गिरिव्रजात्मजा ।
   त्वक्कोशं सहसोत्सृज्य गौरी सा समजायत ।।

4. Ib. 39

   सा त्वक्कोशात्मनोत्सृष्टा कौशिकी नाम नामतः ।
   काली कालाम्बुदप्रख्या कन्यका समपाद्यत ।।

   The name Kauśikī is sought to be derived from *kośa* ("sheath").

5. *Baṭuka* is also indicative of a young initiate, about 8 to 12 years in age. For the belief, see "Dwarf".

6. In this aspect she is worshipped by freshly married women for the frist five years of marriage, in the month of Śrāvaṇa on Tuesdays i.e. Maṅgalavāsara.

7. *Agni. P.* 178.1[cd]

   ललितायां तृतीयायां मूलगौरीव्रतं शृणु ।

   Ib. 2

   तृतीयायां चैत्रशुक्ले ऊढा गौरी हरेण हि ।
   तिलस्नातोऽर्चयेच्छंभुं गौर्या हैमफलादिभिः ।

8. See also *Matsya P.* 60.8[cd], and 9; see under "Body", Note 24.

9. But see under 'kelīśvarī', and the notes, kelīśvarī is obviously a variant name being explained differently (*kela*, instead of *keli*); cf. *Sk.P.* I.2.65.96.

   केलो नाम भविष्यति । मम भक्तस्तस्य नाम्ना भाव्या केलेश्वरीत्यहम् ।।

*Kālikā*: (See under Gaurī, how Pārvatī was called Kālī by Śiva, in sport).

According to an account, this goddess was created by Pārvatī from the darkness (due to the poison drunk at the churning of the ocean !) of the throat of Śiva. Having created her, she placed in her body her own power. Kālikā was horrible as she was created from the darkness of poison. All the sages got terrified even on hearing her voice. So, Śiva assumed the form of a child and drank her anger (the effect of poison) from her breasts (*Sk. P.* I.2.62.6ff; also *Liṅga P.* I.106.13). Then she became mild. Many exploits of bravery, also kindling repulsion, are attributed to her—such as drinking the blood of the demons and eating their flesh (*Śiva P.* II.38.2-37). The *Vāmana P.* (25.4ff), identifying her with Umā (=Pārvatī) says that she was like black soot, but lotus-eyed. Her mother Menā, wife of Himālaya prevented her from performing severe austerities with the exclamation 'U-mā' ("Oh! No ! !"); hence she came to be called Umā (Ib. 21). She adored Śiva; so her friends prepared the statue of a person holding the spear, like Śiva (*śūladhṛk*) to please her. Later, this statue got filled with life, and came to be called Bhadreśvara (Ib. 23-70). Śiva approached her in the form of a dwarf (*baṭu*, which also indicates an initiated boy) to know her real intentions. They were married later on the *Uttarāphālgunī* constellation on the third day, on the auspicious period called *maitra* ("Essence of friendship") which is described as being endowed with the best quality for close relationship (Ib.26.62-64 *jāmitra-guṇa-sampannā...tithiḥ*). According to another account in the same text (28.6ff), when Śiva addressed Pārvatī as Kālī the latter went to the Himālaya mountain to perform penance. As she was engrossed in deep meditation, a tiger came along, and waited thinking that when she fell down he would devour her. But, soon he too got to perform austerities. Later, Brahmā appeared before her; she asked him to give her a beautiful form, gold-like in appearance. She cast off her black sheath, from which was born Kātyāyanī. Indra took the latter and established her on the mountain Vindhya (Ib. 25ff). Kālī, now becoming Umā of beautiful form, performed penance to gain Śiva as husband. After marriage, they got engaged in the great sex-act, and the gods sent the fire-god to disturb them lest everything would be at stand-still (See under 'Fire'). As she was disturbed in her enjoyment, Umā cursed the gods that they would be unable to

procreate in their own wives (Ib. 55 *na te janayiṣyanti svāsu yoṣitsu putrakān*). She then went to take bath, and from her body-dirt was produced the god Gajānana (Ib. 58,59). Later, Śiva also took bath on the same seat (*bhadrāsana*). It so happened that the perspiration of Umā and that of Śiva mingled together; and from it was born Vināyaka (Ib.65-66).[1] She is also called Bhadrakālī; and, in that aspect she is propitiated on the 3rd bright of Caitra (*Sk. P.* VII.1.291.1-3). Mahākālī is her another aspect. (*Sk. P.* I.133.1-10), worshipped on the 9th bright of Āśvina.

1. *Vāmana P.* 28.65.[cd]

उमास्वेदं भवस्वेदं जलभृतिसमन्वितम् ।

Ib. 66.[ab]

तत्सम्पर्कात्समुत्तस्थौ फूत्कृत्य करमुत्तमम् । (=विनायक:)

*Kardamā* : Kardamā is mentioned by the *Agni P.* (125.50) in the context of sorcery. It is said that by propitiating her the performer would be able to thwart the weapons of the enemy (Ib. *pūjayet kardamām devīm stambhayet śastrajālakam*).

*Kātyāyanī* : This goddess is said to have killed the demon Mahiṣa, who troubled all gods. She is said to have been produced from the lustre of the gods which had got collected in the hermitage of Kātyāyana (*Vāmana P.* 19.5ff). She is identified with Durgā (Ibid. 21.52). According to the *Sk. P.* (VI.120.11-13) she was produced from the lustre of Kārttikeya, getting mixed with that of other gods. She is identified here with the goddess Vīndhyavāsinī (Ib. 121.75). As she fought Mahiṣa, she laughed out terribly; from it were produced the tribes called Pulinda, Śabara, Malеccha, Śaka, Yavana etc. (Ib. 37ff). As he was being punished unto death by the goddess, the demon said that he was originally the son of Hiraṇyākṣa; but now he was released from demon-hood by the goddess (Ib. 63). As he fell at her feet, the goddess said that she would keep him always with him by holding his hair (Ib. 71[cd], *enam kacagraham kṛtvā dhārayiṣyāmi sarvadā*). She is ordained to be worshipped on the 8th and 9th of the bright Āśvina (Ib. 79).

*Kauśikī* : An aspect of Pārvatī; she has three eyes, and bears a bell in her hands. It is said that she killed the demons Śumbha and Niśumbha at the Vindhya mountain (*Sk. P.* I.2.29.45ff). Her complexion is said to be dark as a blue lotus. She is also identified with Ekānamśā. According to another account she burnt the demon Dhūmrākṣa even by her *huṅkāra*. From her forehead was born Kālī. When she killed the demon Ruru (the word also indicates a species of dear), she skinned him right from the ear to the feet. With that skin (*Kośa*) she tied her locks; but as one of the locks could not be tied, she uprooted it and threw it on the ground. Therefrom was produced the terrible goddess Caṇḍamārī, having half of her body fair and the other dark. She rode a donkey. Garuḍa's feather fell off as he looked at her. (Garuḍa, the bird, is the vehicle of Viṣṇu, and the eater of the serpents). Caṇḍamārī is said to wear the garland of Garuḍa's feathers, drink wine and blood. Caṇḍamārī is Cāmuṇḍā, so called as she presented the crest of skulls to Durgā. (*Vāmana P.* 29.47-85), (see also under "Pārvatī").

1. *Sk. P.* I.2.29.45.

ततस्तस्याः शरीरात्तु स्त्री नीलाम्बुजत्विषा ।
निर्गताऽसाऽभवद्भीमा घंटाहस्ता त्रिलोचना ।।

*Kelīśvarī* : She has been referred to above as an aspect of Durgā-Umā-Pārvatī. The *Sk. P.* (VI.149.69-82) gives an interesting detail that she was produced from the fire-altar, when Śiva performed a sacrifice with his own blood. He nature is said to be full of frolic (*Kelī*) and she is said to have many forms.[1] It is said that the sage Śukra also propitiated her with the *mantras* from the Atharvaveda at Hāṭakeśvara, in a fire-altar of a triangular shape, by offering his own flesh. This would show her worship to be marked with cruel acts. From her Śukra is said to have gained the "re-juvenating lore" (*amṛtavatī vidyā*) which would revive the dead, thus connecting the goddess with an earlier popular account.

1. *Sk. P.* VI.149.69.

यस्मात्केलीमयं रूपं विधाय त्वं सहस्रधा ।
अनेकैर्विकृतै रूपैः समाहूताग्निमध्यतः ।।

Ib. 81[ab]

एषा केलीश्वरी नाम बह्निकुण्डाद् विनिर्गता ।

Ib. 82[ab]

स्वरक्तेन कृते होमे देवदेवेन शम्भुना ।

At another place in the same Purāṇa (I.2.65.96), she appears as kelesvarī, so named as she is said to have been worshipped by one kela.

*Kubjikā* : See under "Dwarf".

*Lakṣmī* : Popularly Lakṣmī is the wife of Viṣṇu, and she is mentioned at various places in the Purāṇas. Certain interesting details about her may be noted. One of them is her jealousy for Subhadrā, who is said to be, in her former birth a brāhmaṇa maiden. She slept in the bed of Viṣṇu, and was cursed by Lakṣmī to have her face changed to that of a mare (see under "Subhadrā"). Lakṣmī also was cursed by the girl's father, the brāhmaṇa, to be endowed with the head of an elephant.[1] She then propitiated Brahmā at Hāṭakeśvara and got her former face back (*Sk. P.* VI.85.3ff). Brahmā said to her that thenceforth she should be called Mahālakṣmī. It is ordained that she be worshipped with the recitation of the Śri-sūkta. According to another account she took the form of a cow, on being requested by Bhavānī (Pārvatī), indicating that the cow should be looked upon as Lakṣmī, who gives butter and other things for sacrifice (*Sk. P.* II.4.10.22;25).[2] The Campaka-tree is said to be her place of residence (*Sk. P.* II.1.9.31; -10.45; at the *RV* Khila. II.6.6[b] in the Śrī-sūkta, her tree is said to be Bilva). At another place the *Sk. P.*, obviously under the influence of Buddhism, says that when Viṣṇu took the form of Buddha, Lakṣmī became the female mendicant (*Sk. P.* IV.58.73).[3] According to an account Lakṣmī tried to settle the quarrel between the Gaṅgā and Sarasvatī; but the latter cursed her saying that she would be turned into a tree and a river. Viṣṇu consoled her and said that she would be born as the daughter of Dharmadhvaja, but not from her mother's womb like a mortal. There she would become the tree, the wife of Śaṅkhacūḍa, who would be the aspect of Viṣṇu himself. Thereafter, she would be his wife, called Tulasī. In her river-form she would be called Padmāvatī (*Brahmavai P.* Prakṛti-khaṇḍa 6.30-48).

She is also said to have been born as Rukmiṇī, the daughter of the king of Vidarbha (Ib. Śrikṛṣṇakhaṇḍa 6.120, 121; this is to suit the identification of Kṛṣṇa with Viṣṇu). She is said to be at the Aśvattha tree on every Saturday, while on other days her elder sister Alakṣmī, would be there (*Padma P.* Uttarakhaṇḍa 118.24-27; see also under 'Alakṣmī' *supra*). A gift of the golden image of Lakṣmī is mentioned, along with that of Viṣṇu (*Liṅga P.* II.36.2-4). Another aspect of Lakṣmi is Mahālakṣmī; and the latter is said to be worshipped on the bright 8th of the month of Bhādrapada, also on the Tuesdays of the months of Caitra, Pauṣa and Bhādrapada (*Brahmavai P.*, Prakṛitī-khaṇḍa 35.28,29). She is said to be born from the left side of Sarasvatī (see 'Sarasvatī'). It is said that once Lakṣmī requested Viṣṇu to settle the marriage of her elder sister, Alakṣmī, named Jyeṣṭhā also. Viṣṇu gave Alakṣmī to the sage Auddālaka (lit. "The son of Uddālaka"). Afterwards Lakṣmī married Viṣṇu (*Padma P.*, Brahmakhaṇḍa 10.12-14).

1. *Sk. P.* VI.85.3.

शापेन तस्य विप्रस्य तत्क्षणादेव सा द्विजाः ।
गजवक्त्रा समुत्पन्ना महाविस्मयकारिणी ।।

2. *Sk. P.* II.4.10.22[ab]

भवान्याऽभ्यर्थिता लक्ष्मीर्धेनुरूपेण संस्थिता ।

She was worshipped at the worship of Mt. Govardhana with the following mantra, Ib. 25,

या लक्ष्मीर्लोकपालानां धेनुरूपेण संस्थिता ।
घृतं वहति यज्ञार्थे मम पापं व्यपोहतु ।

3. *Sk. P.* IV.58.73

श्रीः परिव्राजिका जाता नितरां सुभगाकृतिः ।
यामालोक्य जगत्सर्वं चित्रन्यस्तमिवास्थितम् ।।

Ib. 74.

विश्वयोनिं जगद्धात्रीं न्यस्तहस्ताग्रपुस्तकाम् ।

The last epithet is to be particularly marked; it reminds :ne of Sarasvatī.

*Lalitā* : This goddess is said to have been born from the fire, into which the gods offered the various parts of their bodies at a sacrifice. (*Brahmāṇḍa P.* II. 4.12.65ff). Lalitā is said to be married to Kāmeśvara, and Brahmā named her Kameśvarī and Kāmākṣī (Ib. 15, 35ff). There are twelve more names of this goddess—Pañcamī, Daṇḍanāthā, Saṅketā, Samayeśvarī, Vārāhī, Samayasaṅketā, Potriṇī, Vārtālī, Mahāsenā, Ajñā, Cakreśvarī and Arighnī (Ib. 17.18-20; sixteen names, Ib. 33-34; also twentyfive names, Ib. 18.14-17). She is said to have been produced to kill the demon Bhaṇḍa, who was born from the ashes of Kāma (the god of love) burnt by Śiva (Ib. 30.35-45). She also reproduced Kāma, after killing Bhaṇḍa, at the instance of the gods. Among her 25 names, in addition to Kāmākṣī and Kāmeśvarī, are Kāmeśī, Kāmarāja-priyā, Kāmakoṭigā, Śivānaṅga-vallabhā ("beloved of Śiva and Anaṅga", the latter is the god of love), and also Śṛṅgāra-nāyikā ("the lady of the erotic sentiment"). That she is closely associated with foliage and select creepers and trees is clear from the names Nīpa-priyā, Kadambeśī, Kadamba-vana-vāsinī. Her erotic phase is clear in her name Sadā-madā ("ever intoxicated"). That she is also associated with music is indicated from her names—Saṅgītayoginī, Mantra-nāyikā, Vīṇāvatī and Vaiṇikī.[1] The figure of Lalitā is ordained to be made up of various letters, placed at various parts of her body. On the head should be written the vowels and also the aspirates *ś*, *ṣ* and *s*. In this way she should be covered with letters (*Brahmāṇḍa P.* II. 4.44.24-27). In another type of her worship the gods and plants are to be pictured at various parts of her body. Below her heart the sun; and the moon at the head; Mars at the eyes; Venus at the heart; in the heart Budha (Mercury); at the throat Bṛhaspati (Guru); at the navel Saturn; at the mouth Rāhu and at the feet Ketu (Ib. 78-79). According to the *Matsya P.* (62.4-11), her names include Mādhavī, Kamalā, Madanā, Suratavāsinī, Madanavāsinī, which speak of her erotic character. According to the *Agni P.* (50.14) she sits on the lotus. She is also addressed as 'Tulā-puruṣa' ("the balance-man", *Sk. P.* V. 3.198.105;[2] see under "Balance"). The abodes of this goddess indicate the various regions in which she was worshipped. According to the *Brahmāṇḍa P.* (II. 4.16) they are Meru, Niṣadha, Hemakūṭa, Himagiri, Gandhamādana, Mahendra, Mahāgiri, Śṛṅgāra and Nīlameṣa. According to one account Lalitā favoured the sage Mātaṅga, and was born as his daughter called Mātaṅgī. Other daughters of

Mātaṅga served her as attendants (*Brahmāṇḍa P.* II.4.32; see under "Sages"—'Mātaṅga'). According to the *Matsya P.* (61.4ff), her worship is enjoined on the bright third of Nabhasya, Vaiśākha or Mārgaśīrṣa. Among other things, in the context of her worship, a '*tilaka*' on the forehead, prepared from *gorocanā* (cow-bile), cow urine and cow-dung mixed with curds and sandal is said to be auspicious (Ib. 6) after bath with white mustard.[3]

It is said that on the third day of each fortnight one should worship Lalitā. A man should wear yellowish garments, and married women red ones; maidens should wear white garments while worshipping her. For the different parts of Lalitā, different epithets are to be used—thus for feet '*Varadāyai namaḥ*' ("salutation to the giver of boons" etc. (Ib. 7-15). This text also refers to some of her names as Vāmadevī, Darpaṇavāsinī ("Staying in mirror"), Smaradā ("Giver of the god of love"), Vāsudevī etc.

1. This indicates her character as an all rounder goddess worshipped in he spring, the occasion corresponding to the modern festival of Holī, which also marks the burning of Kāma. Bhaṇḍa is a word indicative of frolic and jest, which is a speciality at this festival, cf. the epithet *bhrātṛ-bhaṇḍa* for the goddess Bhūtamātṛkā above.

2. *Sk. P.* V.3.198.105[cd]

   नमो ललिते तुलापुरुषसंज्ञिते ।

3. *Matsya P.* 61.5

   नभस्ये वाथ वैशाखे पुण्यमार्गशिरस्य च ।।
   शुक्लपक्षे तृतीयायां सुस्नातो गौरसर्षपैः ।।

   Ib. 6.

   गोरोचनं सगोमूत्रमुष्णं गोशकृतं तथा ।
   दधिचन्दनसंमिश्रं ललाटे तिलकं न्यसेत् ।।

*Mahāśvetā*: This goddess is mentioned by *Bhav. P.* (Brahmakhaṇḍa 92.5) where a special Sunday is prescribed for her propitiation. Her image (not described) is said to be established and worshipped. Thereafter the sun is enjoined to be worshipped.

*Mahiṣāsura-mardinī* : This goddess is known only as an aspect of Gaurī, and the earth-mother (For Mahiṣa see under "Demonsl"). In the *Varāha P.* (92.1ff) she is shown as the mother-goddess holding in her mouth all the worlds. It is said that Nārada once described her beauty to the demon Mahiṣa, with an intention of destroying the latter. When the demon sent his emissary, Vidyut-prabha, to entice her, she smiled; and the former saw the three worlds in her belly. Ultimately she killed the demon (21ff). It is said that she developed twenty arms to hold various weapons to kill the demon (Ib. 41). According to the *Matsya P.* (259.59ff) she has ten arms holding the weapons, the trident, sword and the disc; among the weapons are included the goad and the axe. She has also a bell in her hand (Ib. 59-60). As to the installation of the goddess, the text says that Mahiṣa should be shown as the buffalo having two heads (Ib.61[cd] *adhastāt mahiṣam tadvad dvi-śiraskam pradarśayet*). Her right-foot should be shown as being placed on the lion, and the toe of the left should be shown as resting on the buffalo (Ib. 64 *mahiṣoparī*).

*Manasā* : This is the snake-goddess in popular belief. According to the *Brahmavai P.* (Prakṛtikhaṇḍa 45.2ff) which gives details about her, she is the mind-born daughter of Kaśyapa. She is also called Jaratkāru, and is said to have saved the serpents at the serpent-sacrifice of Janamejaya. Her another name is Viṣaharī (Ib. 16). The *mantra* that praises her is said to be a guard against the serpents and serpent-bite.[1] At another place she is said to be having a serpent as a sacred thread (Ib. 46.2 *nāga-yajñopavītinī*; see also 120-123). The Purāṇa, at another place (Śrīkṛṣṇakhaṇḍa 51.15ff) mentions her as Jagadgaurī and says that she had a fight with Dhanvantari, the physician of the gods (see under "Serpents").

1. The praise is as follows-*Brahmavai P.* Prakṛtikhaṇḍa 45.15

जरत्कारुर्जगद्गौरी मनसा सिद्धयोगिनी ।
वैष्णवी नागभगिनी शैवी नागेश्वरी तथा ।।

Ib. 16.

जरत्कारुप्रियाऽऽस्तीकमाता विषहरीति च ।
महाज्ञानयुता चैव देवी विश्वपूजिता ।।

*Maṅgalāgaurī* : (See under Gaurī). She is said to be worshipped on the (bright) 3rd of Māgha (*Sk. P.* VII. 1.61.10). Another aspect of hers is that of Maṅgalācaṇḍī, who is said to be propitiated, among other things, with goats, rams, buffaloes etc. (*Brahmavai P.* Prakṛti-khaṇḍa 44.3-17). She is said to be always of sixteen years, and worshipped on Tuesdays (Ib. 23; 32).

*Mṛgīmukhī* : A local goddess at Prabhāsa; she is said to have been a woman who committed 'Satī' (see under Satī).

*Padminī* : She is said to be the daughter of the earth and heaven, the latter said to be the King. The King Ākāśa (obviously anthropomorphized) is said to have purified the earth (*bhuvam*) for sacrifice, at the bank of the river Āraṇi (*araṇi* is the fire-kindling stick at the traditional sacrifice). As he tilled by the golden plough-share (as is done at the Vedic sacrifice) and scattered the seed (a Vedic custom at building the altar), he found a little girl in the earth, lying on the bed of a lotus. She was called Padminī. She is said to be Vedavatī, in her former life (*Sk. P.* II. 1.3.22ff).[1] She was later married to Śrīnivāsa, called also Veṅkaṭeśa (—Viṣṇu).

1. It was a custom to place a lotus leaf in the lower layer of the altar, in the Vedic rite of Agnicayana ("laying the altar"). Obviously this is a metaphor of the altar anthropomorphized.

*Pañcapiṇḍikā* : She is an aspect of Gaurī and the earth. It is said that Gaurī takes the form of this goddess and makes herself into five *piṇḍī-s* (mounds). These five are said to represent the five elements—Earth, Water, Sky, Fire and Wind. She is said to be born of Kardamā (which word indicates mud). The worship of this form of hers is said to give fortune (*Sk. P.* VI.177.10ff).[1] It is said that in her former life she had prepared five mounds (*piṇḍas*) of sand and worshipped the goddess Gaurī, and was born as a princess. (For the worship of Gaurī and this aspect of hers in marriage, see under "Marriage").[2] According to a legend in the same text (*Sk. P.* VI.130.37ff), once Gaurī got jealous of Gaṅgā, whom Śiva held on his head. She vowed that now she would worship herself for the gain of power (Ib 39[cd] *ātmānameva kṛtotsāhā pūjayiṣyāmi siddhaye*). Then she prepared five *piṇḍas* (earth-balls, mounds) reciting the *mantras* from the Atharvaveda, pertaining to *prāṇa*

and *agnihotra* ("offering to fire"). In those balls of earth she placed the five principles—Earth, Fire, Air, Sky and Water, and worshipped them. Śiva, then, himself entered the five *piṇḍas*; and Gaurī asked his forgiveness, for understanding him otherwise (Ib. 131.24ff). Worship of the Pañcapiṇḍikā is enjoined for a year starting from the 3rd bright of Mārgaśīrṣa. It is said that Śāṇḍilī worship her and got Jaimini as husband; so did Kātyāyanī obtained Yājnāvalkya (Ib.212ff).

1. *Sk. P.* VI.177.10

   यदा च प्रलयो भावी तदात्मानं करोत्यसौ ।
   पञ्चपिंडीमयं विप्रा: कुरुते रूपमुत्तमम् ॥

   Ib. 12

   पृथिव्यापश्च तेजश्च वायुराकाशमेव च ।
   सृष्टयर्थं रक्षयेदेषा ततः स्यात् पंचपिंडिका ॥

2. Gaurī is worshipped with the following *mantras* at marriage

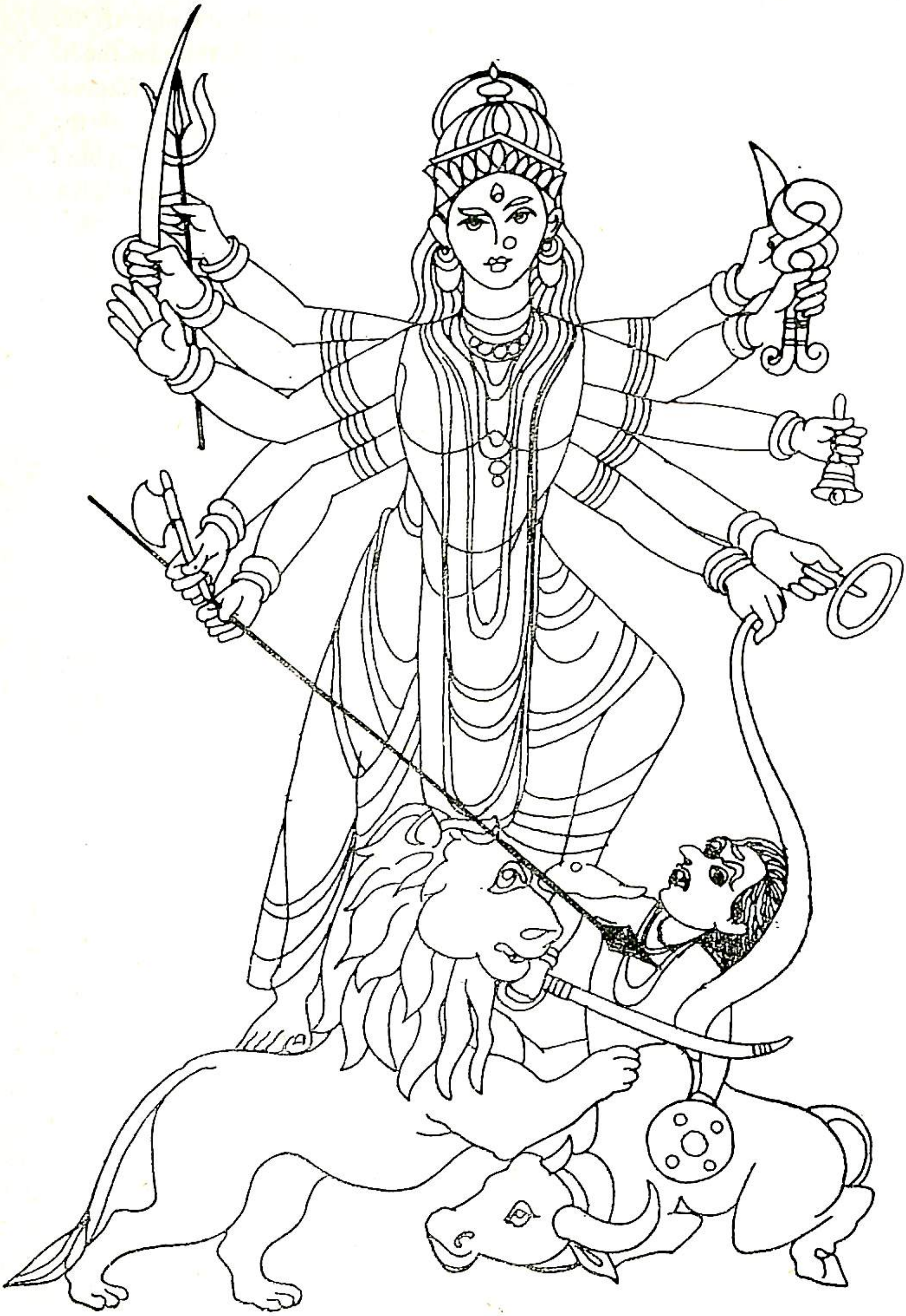
   Ib. 65

   नमः पृथिव्यै क्षांतीशि नम आपोमये शुभे ।
   तेजस्विनि नमस्तुभ्यं नमस्ते वायुरूपिणि ॥

   Ib. 66

   आकाशरूपसंपन्ने पञ्चरूपे नमो नमः ।

*Pārvatī* (Umā) : Pārvatī is so called as she is said to have been the daughter of the Parvata (mountain Himālaya). She is the wife of Śiva, and is identified with Gaurī—Durgā and other goddesses (mentioned above), being also the form of the fertile earth. This is the reason why her worship, in any of the forms noted earlier (and to be noted later), is enjoined at the ritual of marriage. Pārvatī is said to have discarded her skin when she was taunted as the Kālī (dark one) by Śiva; the place at Kāśī (Vārāṇasī) where the skin was discarded came to be called the Mahākāśī-prapāta *Kṣetra*; the skin later became known as the goddess Kauśikī (*Sk.P.* I.3(b).18.4ff). She came to be called *apītastanī* ("the one whose breasts were not sucked"), as it is said that, discarding her child Skanda who desired to suck her breasts, she went away for penance (Ib.21.25cd *stanyārthinam guham hitvā..* ). Many accounts noted about



*Mahiṣāsura-mardinī*

Durgā (see under 'Durgā) are told about Pārvatī, as they are two names, or phases, of the same goddess:—being called Kālī by Śiva, lion being born from her forehead and later being her vehicle. The *Sk. P.* (V.2.55.3ff)[1] which narrates these accounts adds that Pārvatī asked the lion to go to Mahākālavan (Avantī) and worship Śiva; the latter, hence, was called *Simheśvara*. Pārvatī also is said to have gone taking the form of a lioness (Ib.24).[2] Pārvatī cursed the gods to be issueless, as they disturbed her union with Śiva (*Sk. P.* V.3.111.12-13). According to the *Kūrma P.* (I.11.58ff) Pārvatī is described as having braided hair (*Kapardinī*), having four faces, three eyes and eight hands. It gives one thousand eight names of Pārvatī (Ib.76-210; cf. *Matsya P.* 13.26-54 for eight hundred names). One interesting detail about her is that she plays dice with Śiva. At one such game, when Nārada was witnessing, she won and Śiva lost the game. Being teased by Pārvatī, Śiva went away to the place called Siddhāṭavī ("the forest of the Siddhas"). Pārvatī followed him in the form of a Śabara woman, on seeing whom Śiva got passionate. Nārada revealed that it was Pārvatī herself who became Śabarī (see under "Śiva" also). Once it so happened that Pārvatī closed the three eyes of Śiva, the three being in fact the sun, the moon and fire (*Sk. P.* I.3(a).3.23ff) and the result was great darkness (Ib.25[cd] *candrādityasvarūpeṇa pihiteṣ, vakṣiṣu*). To expiate this sin, she came to the bank of the river Kampā near Kāñcīpura, established the *liṅga* made of sand and worshipped the same (Ib. 59.) Śiva came along to see her; but she did not abandon the *liṅga* though warned by her friends. With her close embrace the *liṅga* developed the impression of the teats of her breasts (Ib. 4.31 *stana-cūcuka-nirmagna-mudrā-darśita-lāñchanam.*) The *liṅga* is known as Aruṇa-liṅga. Pārvatī came to be known there as Kāmākṣī (Ib. 4.21-31ff). According to another account, Gaurī-Pārvatī once knew that it was the demon Andhaka that had approached her in the form of Śiva, and taking another demon, Sunda, as Nandī (the vehicle of Śiva). She was afraid, and entered the bright white flower of the *arka* tree (*Vāmana P.* 43.81ff-95). Umā (Pārvatī) is said to have a lotus-mark on the left part of her body. Āḍi the demon wanted to deceive Śiva; he took the form of Pārvatī; but Śiva recognised him, as he could not see the lotus-mark (*Matsya P.* 155.35). Another account seems to have been made under the Śākta influence; it says that Umā learnt the black magic (*Kūṭavidyā*) and wanted to practise it on Śiva himself (*Sk. P.* III.2.20.7ff). The *Śiva P.* (V.49.8ff) narrates that once the gods

conquered the demons and became proud. So to show them down Umā produced great magic lustre (*tejaḥ kūṭarūpam*). Vāyu, who was proud that he could move anything, could not move even a blade of grass being asked by the great lustre. Suddenly the lustre disappeared, and Umā appeared before the gods.[3] According to an account from the *Brahmavai P.* (Śrīkṛṣṇakhaṇḍa 37.3ff) once the sage Sanatkumāra obtained a portion of *naivedya* (offerings made) to Nārāyaṇa in the heaven called Vaikuṇṭha. When he visited Śiva in the place called Siddhāśrama, the latter ate it up, without giving it to Pārvatī. Now Pārvatī was angry and reported to Śiva that thence onwards those who would eat the *naivedya* offered to him (*i.e.* Śiva) would be born as dogs for one birth (Ib.32). At a place called Maṅkīśvara, at Prabhāsa, Pārvatī Gaurī is identified with Sarasvatī who is also said to have assumed the form of a mare (*Sk. P.* VII. 1.185.2),[4] to be propitiated on the 3rd bright of Māgha. Pārvatī is known as Satī also; and according to one legend when she lost her life, Śiva took her dead body and roamed from place to place. As he went along thus, parts of the body of Satī fell as under and dropped on the earth. At all those places where the parts fell were established the various places of her cult (*Brahmavai P.* Śrīkṛṣṇakhaṇḍa 36.93-94).

An interesting bit of account from the *Sk P.* (VI.62.26) says that a Cāṇḍāla girl (of low caste) once stole a golden image of the goddess Gaurī (=Pārvatī). She broke it into pieces and began selling them. Because of this she was born as a poison-girl (*Viṣakanyā*; see also under "Poison"). Like the *Kūrma P.* (I.11.58ff) the *Sk.P.* (VII.2.9.47) describes her as having matted locks, four-faced, three-eyed, having eight arms, and of large eyes.

1. According to *Matsya P.* 153.589, she got assimilated into the night ; hence Śiva called her 'Night' and 'black serpent'. Hence she performed penance. When she became again Gaurī (fair-complexioned), she became the 'halt' of Śiva. (Ib.156. 11-14), indicating that Śiva always stayed with her.

2. Pārvatī's aspect as lioness compares with the Vedic equation Vedī=earth/ lioness, *Śat Br.* I.2.5.9 ; *Taitt. Sam.* I.3.1 etc.

3. Cf. Kenopaniṣad, III. 1-12.

4. *Sk.P.* VII.1.185.2

पादुकासनसंस्था च तत्र देवी सरस्वती ।
गौरीरूपेण सा तत्र वडवाश्रितविग्रहा ।

*Reṇukā* : According to the *Sk.P.* Reṇukā[1] was established at the river Suvarṇamukharī, and she was not so much in the human form; she was in the form of the ant-hill, as the king Toṇḍamāna saw her (*Sk.P.* II.1.9.60 *valmīkākāra-samsthitām*).[2] She is said to have been worshipped by him on the 9th bright of Caitra, by offering beasts (flesh), and a hundred jars of wine (Ib. 87ff). According to another version Reṇukā was also called Kāmalī, and was the daughter of Suveṇu of the Ikṣvāku dynasty. She was married to Jamadagni, son of Ṛcīka (*Vāyu P.* Uttarakhaṇḍa 29.86-87; *Kāmalī* means "lustful"; the word also indicates "desert" full of sand; cf. *reṇu*).[3]

1. In *Mb.* (Vana 99.42; 116.4;-14-18 etc.) she comes as the mother of Paraṣurāma. It is also the name of a holy place (Vana 82.82 ; 83.159-160).
2. The mud at the ant-hill is full of grains, which is called *reṇu* in Sanskrit.
3. *Vāyu P.* Uttara 29.86[cd]

   इक्ष्वाकुवंशे त्वभवत् सुवेणुर्नाम पार्थिवः ।

   Ib. 87[ab]

   तस्य कन्या महाभागा कामली नाम रेणुका ।

*Rukmiṇi* : She is the deified sister of Śrikṛṣṇa, localized at Prabhāsa (*Sk. P.* VII. 4.22.16ff). She is to be worshipped in the Navarātra in Āśvina Bright, offering to her, among other things, comphor and betel-leaves. She is ordained also to be worshipped on the eighth round the year (Ib. 16-52).

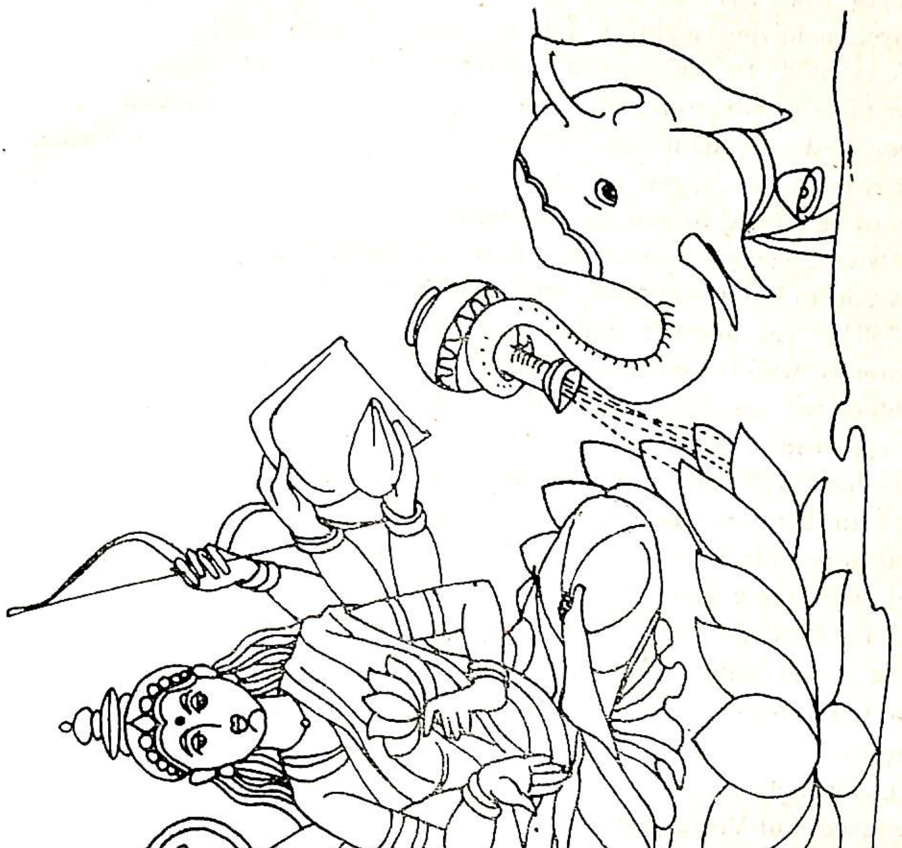
*Śālakaṭaṅkaṭā* : She is said to have been established by Rāvaṇa. She is to be worshipped on the 14th of Māgha. She is said to have killed the demon Mahiṣa (*Sk.P.* VII. 1.14.1-5). Sālakaṭaṅkaṭā appears as the paternal female ancestor of Rāvaṇa (*Rām.* Uttara, 4.23; also 8.23[cd]).

*Sarasvatī* : She is a famous goddess in the Hindu tradition; and the most famous aspect of her is that of the goddess of learning. She is said to be the daughter of Brahmā, born from his mind (*Liṅga P.* I. 16.2ff). She is said to be the mother of the Vedas; and in one account she is identified with Gaurī, Pārvatī, being in the form of a

mare, worshipped on the 3rd of the month of Māgha. Her place is said to be to the south-west of Maṅkīśa, at Prabhāsa. She is also said to be symbolically established in the form of her sandals (*pādukā*; see under "Feet"). At this place the special gift in her honour is said to be golden sandals (*Sk.P.* VII. 1.185.1-6). Another ritual and account regarding her at the Prabhāsa region is that she became the gold-flowing river as per the desire of Śiva to furnish sacrificial gifts for Brahmā. Brahmā performed penance, but after performing a sacrifice at a place sacred to Śiva, he could not find *dakṣiṇā* to be given to the brāhmaṇas. Hence Śiva requested Sarasvatī. Accordingly the water of the Sarasvatī became full of golden lotuses, and Brahmā gave them as a gift. The course of the golden lotuses is said to extend from the place called Daityasūdana ("Destruction of the demons") to Agnitīrtha (Ib. 153.1-18). She is said to be wearing yellow garments and having a book and the lute in either of her hands. From the left portion of her body was born Kamalā (Lakṣmī) and from the right Rādhā (*Brahmavai P.*, Prakṛtikhaṇḍa 4.23-27). Her worship is enjoined on the bright 5th of Māgha, prior to the start of the studies. Her locket (*kavacam*) is to be worn round the neck in the form of a golden tablet smeared with sandal (see below under Vāgīśvarī).

*Śītalā and Other Goddesses* : Śītalā is said to be the presiding deity of diseases that cause boils, such as small-pox, chicken-pox and the like. Worship of this goddess is enjoined on all days, specially on Mondays (*Sk. P.* II. 8.8.22f).[1] At another place in the *Sk. P.* (V. 1.12.2-5) it is stated that as a remedy against boils (noted above) in the case of children, one should cause whole *masūra*-beans (a kind of pulses) to be pounded.[2] This would please the goddess, and the children would be free from boil-trouble (also Ib. VII. 1.135.2-7).

*Śrīdevī, Śuṣkarevatī, Subhadrā, Tvaritā* : Among other goddesses, which are of lesser mythological importance, is the goddess called *Śrīdevī*, also called 'Śrīmātā' (the latter at *Sk. P.* III. 2.18.59ff). According to the *Matsya P.* (260.69) she is pictured as having a lotus in her left hand, and a coconut (*Śrī-phala*, which may also indicate the *bilva*-fruit, if we follow the *RV.* Khila, quoted under Lakṣmī above); she is said to be seated on a lotus seat or on a throne of lotuses, and being bathed by two elephants on two sides watering her from the *bhṛṅgāra* (a jar). She is said to be worshipped specially at



Śrīdevī

marriages (*Sk.P.* III. 2.18.132-f). In worship she is ordained to be portrayed as having eighteen hands, smeared with sandal-paste; her figure is said to be carved (or impressed), or painted, on a plate, copper-plate or silver-plate or even a plate made of bell-metal. Her *āyudhas* and attendants are said to be a winnowing basket, an arrow, a dog, a lotus, a dagger (*Kartarī*), bow and the shield etc. (137ff). She is to be offered or worshipped with *yakṣa Kardama*,[3] a lamp with seven wicks, *guggulu*-incence, and four circumambulations (Ib. 142ff). She is said to be worshipped on the 14th bright of Caitra (Ib. VII. 3.22.75ff). Yet another goddess, who has only mythical value is *Śuṣkarevatī*, who is said to have been produced by Viṣṇu. She drank the blood of the demon Andhaka, without letting it fall on the earth; as, every drop would create many other Andhakas (*Matsya P.* 178.36f). The goddess *Subhadrā* is mentioned in the *Sk.P.* (II.2.5.63f), as being placed in between the idols of Balarāma and Viṣṇu (=Kṛṣṇa). She is said to be only an aspect of Lakṣmī, and is (even today) worshipped along with these idols at Purī. In the context of the famous *ratha-yātrā*, the festival of the chariot (at Purī, Jagannātha Kṣetra of the Purāṇas), her chariot is ordained to be established with the recitation of the Lakṣmī-sūkta (*Sk. P.* II. 25.46 *lakṣmī-sūktena*).[4] According to an account later in the *Sk. P.* (VI. 81.11;-84.15-19) a brāhmaṇa girl who unwittingly sleeps on the bed of Viṣṇu is cursed by Lakṣmī to be mare-faced; but Viṣṇu pacifies Lakṣmī and it is agreed that the mare-faced girl will be born, in the very next birth as Subhadrā, the sister of Kṛṣṇa and Balarāma; the former is an incarnation of Viṣṇu. In her birth as Subhadrā, she is also the goddess of fertility (Ib. 18f). *Tvaritā* is mentioned by the *Agni P.* (309.7ff; also 310-314) at length, where she is identified with Pārvatī. She is also called Śabarī (another form of Pārvatī; see above under 'Pārvatī'), and described as having the crest of peacock-feathers, seated on a lion (=Pārvatī-Durgā) and having the umbrella of peacock-feathers (Ib. 8 *māyūra-barhacchatra-samanvitā*), three-eyed and adorned with serpent-bands. The *Matsya P.* (47.87ff) relates the story of a goddess, who is said to be the mother of Śukra, the preceptor of the *asuras*. It is said that when the *asuras* were afraid of the gods, they went to the mother of Śukra. She said that they should leave all fear. She rendered Indra powerless and motionless (Ib. 93) by her *yogic* powers (*yogayuktā tapodhanā*). Viṣṇu asked Indra to enter him; and Indra did so. Viṣṇu killed her with

his disc. When Bhṛgu, the father of Śukra, knew this he cursed Viṣṇu to be born on the earth seven times, of course for the benefit of the creatures. Bhṛgu took the head, and attached it to the body of his wife; he asked her to get up; and she became alive (Ib. 111).

The *Śiva P.* (VI. 21.13-18; 22.10-12) mentions certain goddesses named Ativāhikā, who are particularly to be worshipped on the 11th day of the death of a *sannyāsin.*

1. *Sk.P.* II.8.8.22[cd]

   सर्वदा पूजनं तस्याः सोमवारे विशेषतः ।

   Ib. 23

   विस्फोटादिकभये नरैश्च समुपागते ।
   कर्तव्यं पूजनं सम्यग् रोगादिभयनाशनम् ।।

2. *Sk.P.* V.1.12.2[cd]

   विस्फोटानां प्रशान्त्यर्थं बालानां चैव कारणे ।

   Ib. 3

   मापेन मापितान्कृत्वा मसूरांस्तत्र कुट्टयेत् ।
   शीतलायाः प्रभावेन बालाः सन्तु निरामयाः ।।

   Cf. *Sk.P.* VII.1. 135.4ff, with only slight variations—कारणात् for कारणे, मानेन for मापेन. It could be seen that she was popular at Prabhāsa (*Sk.P.* VII) and Avantī (*Sk.P.* V).

   The last line in the *mantra* is to be recited. The *masūra*—beans indicate boils, with their reddish hue. Sympathetic magic may be noted. Actually, *masūrikā* means small-pox.

3. It is an ointment made from camphor, black sandal, musk, etc.—cf. अजर =

   केशरकुंकुमागुरु-कस्तूरी कर्पूरं चंदनं तथा ।
   महासुगंधमित्युक्तं नामतो यक्षकर्दमः ।।

   Apte's dictionary.

4. Actually there is no Lakṣmī-hymn ; this refers obviously to the Śrī-sūkta, *RV.* Khila. II.6.6.

5. Which very much is the same as that of Reṇukā from *Mb.*, whose head was cut by Paraśurāma ; see above under Reṇukā-note 1.

*Vāgīśvarī* : This goddess is invoked at the altar (*Liṅga P.* II. 25.67-68; see under "Gods"-'Vāgīśvara');[1] and is said to be the same as Sarasvatī (*Brahmavai* II. 35.19ff).

1. *Liṅga P.* II.25.68
ॐह्रीं श्यामवर्णां विशालाक्षीं
यौवनोन्मत्तविग्रहां ऋतुमतीं
वागीश्वरशक्तिमावाहयामि ।

*Other Goddesses* : There are various goddesses mentioned at the *Sk.P.* (VII. *i.e.* Prabhāsa khaṇḍa)—Kanakanandā (VII. 1.265.12) worshipped on the 3rd bright of Caitra; Kaṇṭakaśoṣiṇī (Ib. 317.7-16), Kumārikā (Ib. 242.1ff), Kauraveśvarī (Ib. 350.2), Nāradeśvarī (Ib. 347.12) to be propitiated on the 3rd of the month of Śrāvaṇa, Marudāryā (Ib. 315.1,2), said to have been worshipped by the Maruts on the Mahānavamī (*i.e.* 9th bright of Āśvina), Mṛgīmukhī ("deer-faced", Ib. 2.7.2 4-30; for the story see under "Holy Places"—'Mṛgītīrtha), Piṅgalā said to be an aspect of Pārvatī (Ib. 247.1[cd] *tathā ca piṅgalādevīm pārvatīrūpa-dhāriṇīm*), Rukmiṇī (Ib. 4.22.16ff) to be worshipped in the 'navarātra', and especially on the Mahānavamī (9th of the bright of Āśvina), 8th bright of Māgha, of Jyeṣṭha, and the bright 12th Kārttika; other goddesses are Kṣemaṅkarī (*Padma P.* Sṛṣṭikhaṇḍa 53.13), Niṣkubhā, said to be the aspect of the earth and the wife of the sun (*Bhav P.* Brahmakhaṇḍa 139.30ff, her co-wife is Rājñī, the sky-goddess; see under "Earth"), Śākambharī (*Padma P.* Ādikhaṇḍa 28.14).

All these are aspects of the goddess Pārvatī, who is, in origin the symbol of the earth being Durgā. The list, however, is not meant to be exhaustive, but indicates a variety of appellations round one goddess. We may add one more—Cuḍkī. This goddess has no idol or symbol. She is believed to stay in the sound made by the thumb and the middle finger; and it is said that this sound is to be made before her (*Sk.P.* II. 8.8.30-32).[1]

1. *Sk.P.* II.8.8.31
अग्रे तस्याः सदा कार्यो
नृभिरङ्गुष्ठतो ध्वनिः ।
*Cuḍki*=*cuṭki* actually means such a sound in modern Indian languages.

**Gotra** : The word indicates a larger family comprising of individual families; and, we may say, it indicates a 'group-family' rather than individual families (the latter being indicated now by the surname). The *Sk.P.* (III. 2.9.108-111) mentions various deities (or rather goddesses) as presiding deities of various *gotras*. They are Śrīmātā, Tāriṇī, Āśāpurī, Gotrapā, Icchā, Ārtināśīnī, Pippalī, Vikāravaśā, Jaganmātā, Mahāmātā, Siddhā, Bhaṭṭārikā, Kadambā, Vikarā, Mīṭhā, Suparṇā, Vasujā, Mātaṅgī, Mahādevī, Vāṇī, Mukuṭeśvarī, Bhadrī, Mahāśaktī, Samhārī, Mahābalā, Cāmuṇḍā, Mahādevī[1] (for other goddesses, see under "Goddesses"). At another place the same text (III. 2.9.31ff-100ff) provides the following information, about the association and mutual relationship between the *gotra* and *pravara* (*pravara* indicates a line of ancestors; one *gotra* may have many *pravaras*), and also their characteristics. Thus :

*Āṅgirasa (gotra)* : The *pravaras* are Āṅgirasa, Ambarīṣa, Yauvanāśva. Characteristics :—of small appetite, far-sighted, of auspicious faces (Ib. 77ff).

*Ātreya (gotra)*: The *pravaras* are—Ātreya, Arcanānasa, Śyavāśva, Āṅgirasa, Atri. Characteristics :—followers of justice and *dharma*, sacrifices, of pleasing behaviour like the moon. (Ib. 92ff).

*Bhāradvāja (gotra)* : The *pravaras* are—Āṅgirasa, Bārhaspatya, Gārgya, Bhāradvāja, Sainyasa. Characteristics :—Wealthy, decorated with ornaments and good clothes.

*Dhārīṇasa (gotra)* : The *pravaras* are :—Agasti, Darviśvetāṣva, Dadhyavāhana. Characteristics :—ritual die-hards (*Karma-krūrāḥ*), having big stomachs (*udariṇaḥ*), long-eared, of protruding jaws, wrathful, given to hoard wealth (Ib. 50ff).

*Gārgya (gotra)* : The *pravaras* are :—Āṅgiras, Ambarīṣa, Yauvanāśva. Characteristics :—speaking truth, calm, penniless, having soiled garments, endowed with family and of loving mood.

*Gautama (gotra)* : The *pravaras* are Kautsa, Gārgya, Asita Devala, Umavāha. Characteristics :—benevolent yet crooked; sitting like pelicans (*baka-āsanāḥ*), deceitful, keeping hatred for long, diseased, skilled in the art relating to trees.

*Jāmadagnya* (*gotra*) : The following are the *pravaras* :—Bhārgava, Cyavana, Aurva, Āpnuvān and Jamadagni. Their characteristics are said to be that, they are prone to worship the brāmaṇas and perform various Vedic rituals and sacrifices.

*Kāśyapa* (*gotra*) : The *pravaras* are :—Kāśyapa, Āpavatsāra, Naidhruva. Characteristics:—fair-complexioned; taking vows upto death (*naiṣṭhikāḥ*), sacrificers, devoted to the preceptor, loving their abodes. More *pravaras* are :—Kāśyapa, Raibhya, Āpavatsara. Characteristics :—reddish-eyed, cruel-eyed, greedy and fond of dainties, diseased, thieving and given to false-speaking, devoid of Veda and Smṛtis (Ib. 61ff).

*Kuśika* (*gotra*) : The *pravaras* are :—Viśvāmitra, Devarāta, and Audala. Characteristics :—weak, of dejected mind (or narrow-minded, *dīnamānaśāḥ*), speaking falsehood, good of form, skilled in all lores.

*Logākṣa* (*gotra*) : The *pravaras* are :—Kāśyapa, Vatsa and Vasiṣṭha. Characteristics :—devoted to Viṣṇu (or rather, followers of the Viṣṇu-cult, Vaiṣṇavāḥ), hairy-bodied (*romaśāḥ*), dark-skinned.

*Māṇḍavya* (*gotra*) : The *pravaras* are :—Bhārgava, Cyavana, Atri, Āpnuvān, Aurva. These people are said to be diseased, covetous, cruel, interested in sacrificial rituals (*yajaña-yājane*), and holy rites.

*Śāṇḍilā* (*gotra*) : The *pravaras* are :—Śāṇḍila, Asita, Devala. Characteristics :—having eye-diseases, short and stunted in growth (*Kulyāḥ*) very cruel, of short life, given to cause quarrels, dirty, skilled in Astrology.

*Śaunaka* (*gotra*) : The *pravaras* are Bhārgava, Śaunahotra, Gārtsya-pramada. Characteristics :—greatly sentimental, of huge body, tall, dark-complexioned, toiling, devoid of hatred and passion, donning good clothes and ornaments.

*Śunaka* (*gotra*) : The *pravaras* are not given. Characteristics *yogins*, short of stature, of various complexions.

*Upamanyu* (*gotra*) : The *pravaras* are:—Vasiṣṭha, Bhāradvāja, and Indrapramada. Characteristics :—cruel, of crooked gait (or of crooked behaviour) (*kuṭila-gāminaḥ*), given to hatred, low-minded (*tucchāḥ*), given to hoarding, given to quarrels, rich, diseased (46ff).

*Vasiṣṭha (gotra)* : The *pravaras* are Vasiṣṭha, Bhāradvāja and Indrapramada. Characteristics :—of good voice, happy, given to hatred, wealthy, having issues, valiant, large-hearted.

*Vatsa (gotra)* : The *pravaras* are Bhārgava, Cyavana, Āpnuvān, Aurva, Jamadagni. Characteristics :—devoid of Vedic studies, skillful in all acts, handsome to look at, kind-hearted, virtuous (*sadācārāḥ*).

*Vātsya (gotra)* : The *pravaras* are Bhārgava, Cyavana, Aurva, Āpnuvān, Jamadagni. They are fat, having developed brain (*bahubuddhayaḥ*), good of form, thinking ahead (*dīrgha-darśinaḥ*).

*Vātsyāyana (gotra)* : The *pravaras* are the same as for the Vātsya *gotra*. They are covetous, having many children, devoid of the Vedas, foolish, lovers of vows, of controlled senses.

At yet another place in the *Sk.P.* (III. 2.21.4ff) we get the following additional information regarding the respective *gotra-pravara* and their presiding deities (*devatā*) :—The *pravaras* are said to be *sagotra* to the *gotras*.

*Aupamanyava sagotra* : Pravaras—Vasiṣṭha, Bhāradvāja and Indrapramada; deity—Gātrā.

*Bhāradvāja-sagotra* : Āṅgirasa, Bārhaspatya and Bhāradvāja; deity—Pakṣiṇī ('Bird').

*Dharaṇa-sagotra* : Agastya, Darvacyuta, and Dadhyavāhana; deity—Chatrajā.

*Gārgyāyaṇa-sagotra* : Gārgya, Gārgin, Śaṅkha and Likhita; deity—*Śāntā*.

*Kāśyapa-sagotra* : Kāśyapa, Avatsāra, Raibhya; deity—Jñāna-jā.

Kauśika *sagotra* : Viśvāmitra, Atharvan, Bharadvāja, deity—Pakṣiṇī.

*Kṛṣṇātreya-sagotra* : Ātreya, Arcanānasa and Śyāvāśva; deity—Bhadrayoginī.

*Kuśika-sagotra* : Viśvāmitra, Devarāja, and Uddālaka; deity—Tāraṇī.

*Laugākṣa-sagotra* : Kāśyapa, Vasiṣṭha and Avatsāra; deity—Bhadrayoginī.

*Māṇḍavya-sagotra* : Bhārgava, Cyavana, Atri and Jamadagni; deity—Dārabhattārikā.

*Vatsa-sagotra* : Vātsya, Vātsyāyana; deity—(not mentioned).

*Paiṅgya-sagotra* : Āṅgirasa, Ambarīṣa, Yauvanāśva; deity—Jñānajā.

*Śaunaka-sagotra* : Bhārgava, Āṇainahotra, and Gārtsamada; deity—Śāntā.

*Śyāmāyana-sagotra* : *Pravaras* same as above except Aurva; and in addition Avi and Jamadagni; deity—Śīharī.

*Vatsa-sagotra* : Bhārgava, Cyavana, Āpnuvān, Aurva; deity—Jñānajā.

*Vātsa-sagotra* : *Pravaras* and the deity are the same as above.

*Vātsya-sagotra* : *Pravaras* the same as above; deity—Śīharī.

The general rule that is mentioned is that in the *pravaras* where Viśvāmitra is mentioned, they are mutually *sagotra*; hence there can be no marriage between persons belonging to them (Ib. 5).[3] Where there is the same sage in the *pravaras*, they are all of the same *gotra*. The exception for this rule is that of the Bhṛgus and the Āṅgirasas (Ib. 7).

In addition to the *gotra* and the *pravara*, there is the *avaṭaṅka*, by which the brāhmaṇas could be recognized (*Sk.P.* III. 2.40.44-45). It is indicated that the *avaṭaṅka* (as distinct from the *gotra* and the *pravara*, which relate to birth), relates to the person's actual work or profession (Ib. 43[cd]).[4] At another place, however, the *avaṭaṅkas* are mentioned; and they are as follows : Gotra, Pātra, Dātra, Trāśayatra, Laḍakātra, Maṇḍakīyātra, Viḍalātra, Rahilā, Bhādila, Vāluā, Pokīyā, Vakīyā, Makālyā, Laḍaā, Māṇavedā, Kālīyā, Tālī, Velīyā, Panvalaṇḍīyā, Mūḍā, Pītūlā, Dhigamadhya, Bhūtapādavādī, Hophoyā, Śevārdata, Vapāra, Vathāra, Sādhakā and Bahudhiyā (in all 29).

1. Many of these names indicate that they are family-goddesses ; also some of these indicate tree-worship, and tree-goddesses; changed into family-goddesses.
2. As will be seen, the same *pravaras* are included in different *gotras* ; also they are said to have different characteristics under different *gotras*.

3. *Sk P.* III.2.21.5

यावतां प्रवरेष्वेको विश्वामित्रोऽनुवर्तते ।
न तावतां सगोत्रत्वाद् विवाहः स्यात्परस्परम् ॥

4. *Sk.P.* III.2.40.43[cd]

यस्य यस्य च यत्कर्म तस्य तस्य प्रवर्तकः ॥

*Grass* : Grass has been held to be sacred; and there are various types of grass used in a variety of rituals, the source of some of the types being associated also with mythical persons.[1] The main types of such grass are—Damanaka, Darbha, Dūrvā, Kāśa, Kuśa, and Muñja. These types are said to be efficacious in giving virtue and also in driving an evil or a disease :

(1) *Damanaka* : The *Sk.P.* (II. 2.38.13ff) says that this type of grass is associated with the killing of the demon Damanaka by Viṣṇu in the latter's incarnation as the fish. The grass from the place where Damanaka was killed came to be called by the name of the demon. And due to the touch of the god, it became fragrant. It is said that the wreath of this grass, though not fresh, gives joy to Viṣṇu (Ib. 19).[2]

(2) *Darbha* : This is a very popular variety. The *darbha*-blades are said to have been created first of all vegetation by Brahmā; and hence they are said to be a must for the *śrāddha* (ritual of the manes) (*Sk.P.* VI. 221.46).[3] According to the *Garuḍa P.* (II. 19.17[a]) *darbhas* were produced from the hair of lord Kṛṣna (=Viṣṇu; *darbhā roma-samutpannāḥ*); it further says that at the root of the *darbha* stays Brahmā, at the middle Keśava (Viṣṇu—Kṛṣṇa), at the tip stays Śiva (Śaṅkara)[4]; (Ib.19). The reason for the sanctity of the *darbhas*, according to the *Sk. P.* (III.1.38.13) is that they came into contact with nectar when the jar filled with nectar was placed upon them by Indra, and the serpents licked them, whence their tongues got divided, being cut by the blades of *darbha*.[5] The ritual efficacy of *darbhas* is clear in such statements which say that in a ritual performed with the *darbhas* attached to, or held in, the hand there is no fault. One may eat food with *darbha* attached to the hand; and there is no fault of contamination of hair, insects etc. (*Sk. P.* III.2.39).[6] The *Kūrma P.* (II.18.51) says that a rite

performed without the *darbhas*, or without the sacred thread, goes to the demons; the fruit thereof does not accrue to the performer.[7] The *Garuḍa P.* (II.19.24) states that the *darbhas* save a person gone to wretchedness. It ordains that, in the funeral rite, the place of the cremation should be sprinkled over with water coming in contact with the *darbhas*. Thus the dead person is said to go to the region of Viṣṇu, even if cremated without any *mantras*.[8] In the context of the Nārāyaṇa-bali (see "Funeral"), it is ordained that for the dead lead and (or) *darbha* are most efficacious (where a person dies of sanke-bite or at a place whence it is not possible to get the body). In such a case a human figure from *darbhas* (or *Kuśa*) is ordained to be formed on the black antelope-skin. The bones (in the form of *darbha* or *kuśa*) should be formed with 360 bits (*Garuḍa P.* II.30.33-45).[9] According to the *Sk. P.* (VI.190. 62-66) at a *śrāddha* at Camatkārapura, local brāhmiṇs must be invited first; if not the *śrāddha* becomes fruitless. If local brāhmaṇas are not available, one should perform *śrāddha* before a freshly kindled fire; but other (non-local) brāhmaṇas should not be invited or brought. With the *śrāddha* in front of the fire, one should get prepared brāhmaṇa boys (*baṭūn*) out of *darbha*.[10] *Darbhas* are said to be used in initiation and other rituals (*Agni P.* 266.12).

(3) *Dūrvā* : This type of grass has been mentioned to be auspicious even in the Ṛgveda, where it is said that it should be grown round the house.[11] The *Vāmana P.* (18.9) says that the *dūrvā* grass is of two types—(i) white, and (ii) dark, which, probably indicates slightly different shades of green. It is said that the *dūrvā* was produced from the back portion of the tail of Vāsuki, while the *śara*-stalk was produced for the lord of serpents (*Ibid*).[12] It is said to be efficacious as medicine. According to the *Agni P.* (289.52) the *dūrvā* cures bile. Likewise it is said that in the case of a horse that eats *dūrvā* the troubles of gout, bile and other diseases originating from cough and *sannipāta* do not get generated (Ib.53).[13] A woman desirous of a male issue is enjoined to drink the root of *dūrvā* and the herb *aśvagandhā* along with milk daily (*Agni P.* 302.18).[14] It is further said that with offerings into fire of *dūrvā*, full grains (of rice, *akṣatā*) and (or mixed with) clarified butter, diseases get cured; and bad dreams are avoided by a thousand (offerings) (*Agni P.* 321.7). It was a custom to offer into the fire the materials mentioned above, at the entrance of an unknown forest (Ib.10).[15] Among the daily practice of a person, among other things including

honey, offerings of *dūrvā* into the fire is enjoined (*Vāmana P.* 14.36). The *Garuḍa P.* (I.131.1-2) mentions a day called *dūrvāṣṭamī*, which is the same as the bright 8th of the Bhādrapada. On this day, the *dūrvā* is to be worshipped along with Gaurī, Ganeśa and Śiva with flowers and fruits. On this day uncooked food (*i.e.* fruits) are enjoined to be eaten.[16] The *Bhaviṣya P.* also mentions a vow called Dūrvāṣṭamīvrata, on the 8th bright of Bhādrapada. Regular performance of this vow is said to ensure male issues for seven generations. According to it, *dūrvā*-shoots were produced from the hair of Viṣṇu's hands and thighs, as he held the mountain Mandara at the time of the churning of the ocean. As the mountain was being moved in speed by him, his hair, mentioned above, fell down on the ground being touched by nectar that came out of the sea. They became the auspicious *dūrvā*-shoots (*Bhav. P.* Uttarakhaṇḍa 56.1-11). *Dūrvā*-shoots are conceived as a female deity who is invoked to bestow fortune (which includes prolonged life to the husband), issues and the fulfilment of desires and acts.[17] The *Bhāg. P.* (V. 3.6) mentions the *dūrvā* as auspicious and apt to be looked at every morning.[18] At the marriage of Pārvatī, women placed a mirror in front of her, as an auspicious object, along with *dūrvā* and whole grains (*Brahmavai P.* Śrīkṛṣṇakhaṇḍa 44.12[cd] *darpaṇam dhārayāmāsa dūrvākṣata-samanvitam*) and Kṛṣṇa says that among the medicinal herbs he is *dūrvā* and *kuśa* of the grass (Ib. 73.83[ab] *oṣadhīnām aham dūrvā tṛṇānām kuśam eva ca*; for offering of *dūrvā*, see under "offerings").

(4) *Kāśa and Kuśa* : These types of grass are said to be born from the hair of Prajāpati, who had assumed the form of a horse. Hence, it is ordained that *Kāśas* should be given to the brāhmaṇas and should also be worshipped at the *śrāddha* ritual (*Brahmāṇḍa P.* II.3.2.76-77).[19] According to the *Brahma P.* (219.41) the *Kuśa* grass is said to have been born from the body-hair of Viṣṇu. According to the *Matsya P.* (22.89), the *Kuśas* are produced from the hand of Viṣṇu, along with black sesame. Both were produced, it is said, for the protection of the *śrāddha* ritual. At another place in the *Matsya P.* (86.4) sesame, *kuśa* & black gram (*māṣa*) are said to be produced from the perspiration of Viṣṇu when he killed the demon called Madhu. According to the *Śiva P.* (II.39.23-24), when the sage Dadhīci decided to leave his body to let the gods gather his bones to prepare weapons therefrom, he held a bunch of *Kuśa* (*Kuśa-muṣṭi*) in his hand. The same *Kuśamuṣṭi* got turned into a trident for Śiva. *Kuśa* is associated with cure also. According to

the *Mārkaṇḍeya P.* (51.15-16) an evil power called 'Aṅga-dhṛk' (="the body-grasper", probably the disease that causes joint-benumbing) is said to cause tremor in the body of a person indicating omens. To ward it off, he has to be beaten by the *Kuśa*. In a ritual of the 8th day of bright Jyeṣṭha one is enjoined to drink *Kuśa*-water or water from a horn (*Agni P.* 184.5).

(5) Muñja-grass is mentioned to be offered into the fire as an expiation for the sin of wine-drinking (*Sk. P.* VI.25.22).

1. In Vedic belief *darbha* is said to be produced from Vṛtra's body-fluid, *Śat. Br.* I.1.3.4ff,

2. *Sk.P.* II.2.38.19

   तस्या माला भगवतः परमप्रीतिकारिणी ।
   शुष्का पर्युषिता वापि न दुष्टा भवति क्वचित् ।।

   It may be noted that the word *damanaka* etymologically, indicates defeat or control.

3. *Sk.P.* VI.221.46

   वीरुधश्च सृजता तेन विधिना नृपसत्तम ।
   दर्भास्तु प्रथमं सृष्टा श्राद्धार्हास्तेन ते स्मृताः ।।

4. *Garuḍa P.* II.19.19

   दर्भमूले स्थितो ब्रह्मा दर्भमध्ये तु केशवः ।
   दर्भाग्रे शङ्करं विद्यात् त्रयो देवाः कुशे स्थिताः ।।

5. *Sk.P.* III.1.38.13cd

   सुधासंयोगतो दर्भाः प्रययुश्च पवित्रताम् ।

   It may be noted that *darbhas* are called *pavitra*, "purifiers".

6. *Sk.P.* III.2.5.39

   दर्भपाणिस्तु यो भुङ्क्ते तस्य दोषो न विद्यते ।
   केशकीटादिसंभूतः तदश्नीयात्सदर्भकः ।।

7. *Kūrma P.* II.18.51

   विना दर्भेण यत्कर्म विना सूत्रेण वा पुनः ।
   राक्षसं तद्भवेत्सर्वं नामुत्रेह फलप्रदम् ।।

8. *Garuḍa P.* II.19.25

हस्ताभ्याञ्च धृतैर्दर्भैस्तोयेन प्रोक्षयेद्भुवम् ।
मृत्युकाले क्षिपेद् दर्भान् कारयेदातुरस्य च ॥

Ib. 26

दर्भेषु क्षिप्यते योऽसौ दर्भेषु परिवेष्टितः ।
विष्णुलोकं स वै याति मन्त्रहीनोऽपि मानवः ॥

cf. also 27-28

9. *Garuḍa P.* II.30.33[ab]

सीसकं तु भवेत्प्रेते अथवादर्भकं तथा ।

Ib. 35[cd]

मध्ये च मंडलं कृत्वा स्थाप्यो दर्भमयो नरः ॥

Ib. 45

कृष्णाजिनं समास्तीर्य कुशैश्च पुरुषाकृतिम् ।
शतत्रयषष्टियुतैर्वृतैः प्रोक्तोऽस्थिसंचयः ॥

10. *Sk.P.* VI.199.65[cd]

वैश्वानरपुरस्तेन कार्यं नान्यद्विजस्य च ।

Ib. 66[ab]

संनिवेश्य दर्भबटून् श्राद्धं कुर्यात् द्विजोत्तमाः ॥

11. *RV.* X.142.8

आयने ते परायणे दूर्वा रोहन्तु पुष्पिणीः ।

12. *Vāmana P.* 18.9

नागानां पतये ब्रह्मन् शरस्तम्बो व्यजायत ।
वासुकेर्विस्तृते पुच्छे पृष्ठे दूर्वा सितासिता ॥

13. *Agni P.* 289.53

वातिकाः पैतिकाश्चैव श्लेष्मजाः सांनितिकाः ।
न रोगा पीडयिष्यन्ति दूर्वाहारं तुरङ्गमम् ॥

It is common experience to see dogs eating grass for stomach-cure, and causing vomit.

14. *Agni P.* 302.18

मूलं दूर्वाश्वगन्धोत्थं पिबेत्क्षीरैः सुतार्थिनी ।

15. *Agni P.* 321.7

दूर्वाक्षताज्यहोमेन व्याधयोऽथ घृतेन च ।
सहस्रेण तु दुः स्वप्ना विनश्यन्ति न संशयः ।।

and Ib. 10[ab]

अरण्यानां प्रवेशे च दूर्वाज्याक्षतहावनात् । (शिवं स्यात्)

16. *Garuḍa P.* I.131.1

ब्रह्मन् भाद्रपदे मासि शुक्लाष्टम्यामुपोषितः ।
दूर्वां गौरीं गणेशं च फलपुष्पैः शिवं यजेत् ।।

Ib. 2

फलव्रीह्यादिकणैः शंभवे नमः शिवाय: च ।
त्वं दूर्वेऽमृतजन्मासि ह्यष्टमी सर्वकामभाक् ।।
अनग्निपक्वमश्नीयात् मुच्यते ब्रह्महत्यया ।।

17. *Bhāv. P.* Uttara 56.12

त्वं दुर्वेऽमृतजन्मासि वन्दिता च सुरासुरैः ।
सौभाग्यं सन्ततिं कृत्वा सर्वकार्यकारी भव ।।

18. *Dūrvājaña* (*Dūrvā*+*añjana*, "ointment" which, probably, indicates touching the eyes by the *dūrvā* or only viewing at the *dūrvā* as an "eye touch" is known in popular practice, and is mentioned by the *Brahmāṇḍa P.* (III.28.10).

19. *Brahmāṇḍa P.* II.3.11.76[cd]

पूर्वं कीर्तिमतां श्रेष्ठो बभूवाश्वः प्रजापतिः ।।

Ib. 77

तस्य बाला निपतिता भूमौ काशत्वमागताः ।
तस्माद्देयाः सदा काशाः श्राद्धकर्मसु पूजिताः ।।

Prajāpati taking the form of horse is a myth in the ritual literature. This also explains the ritual of carrying a horse, with reddish nostrils and lips before the freshly kindled fire, *Śat. Br.* VII.3.2.14-16.

*Guardian deities* (see also 'gods') : Every sacred place or a dwelling is to be endowed with a guardian deity. One of the guardian deities (of Śiva) is said to be made as follows:—The figure should be of a male. He should have matted locks, should have a terrible and ugly face, should be naked, surrounded by dogs and jackals. In his left hand should be a human head just cut, and with full-grown hair, and in the right hand there should be a '*śakti*' (spear) for the destruction of the *asuras* (*Matsya P.* 260.51-52). The guardian deities of the quarters are said to be four or eight. According to the *Sk.P.* (II.9.27.68ff) there are eight of them to the various quarters :—(1) East—Indra. He is to be shown as having four arms, seated on the white elephant called Airāvata; he should be good to look at, with reddish eye-ends, wearing a crimson robe and holding the bolt. (2) South East—Agni (the fire-god). He should be of red (copper-) colour, with four arms, three eyes, having the ash-coloured wearing cloak, tawny beard and moustache, holding the spear and seated in a chariot of gold. The *Agni. P.* (56.17-32) has for him the goat-vehicle. (3) South—Yama. He should have dark complexion and gold-coloured-cloak, and should be seated on an intoxicated buffalo; he should have various ornaments and weapons. (4) South-West — Nirṛti, of ash-colour, hair standing erect, eyes ugly and misformed; he should have two arms and should be seated on a man as his vehicle. (5) West—Varuṇa (the water-god). He should have white cloak, he should have four arms; he should hold the noose, a jewel-vessel and a conch; should ride a chariot drawn by seven swans. (6) North-West—Vāyu (the wind-god). He should have yellowish green hue and have two arms; his wearing should be black, and hair loose; he should be seated on an antelope. (7) North—Kubera. He should be of golden hue; should have blue or black wearing-cloth; should have long beard and moustache; one of his eyes (left) should be tawny; he should ride a palanquin (see under "Gods", where it is shown that his vehicle is a human male, like that of Nirṛti). According to the *Agni. P.* (*loc.cit.*), Soma is the deity of the North, and holds a mace. (8) North-East—Śiva in his form of the Ardhanārīśvara (half man-half woman). In addition to these eight the *Agni. P.* (*loc.cit*) mentions two more, bringing the total to ten *viz.* (9) Ūrdhvā (the upper one) of which the deity is said to be Brahman, seated on a swan and holding the ladles (*sruc* and *sruva*) in his hands; and (10) Adhaḥ, of which Ananta is the deity; his vehicle is said to be the tortoise, and he is surrounded

by serpents (see also *Agni P.* 96.28-32). Likewise, guardian deities at various places of importance are mentioned. According to the *Sk. P.* (I.2.62.17), there are such deities in heaven, on the earth and in the nether region; also in the cremation ground. The offerings to these guardians in certain cases is black-gram and rice (Ib.19). The *mantra* to invoke these guardians is—"*Om Kṣāṁ Kṣetrapālāya namaḥ*" (Ib. 23). The names of the guardian deities are as follows—At all *liṅgas* (*i.e.* Śiva-liṅgas) Humkāra; at the cremation grounds Bhayāvaha ("Fearful"); at the forests Mahālakṣa; at the dwellings Jvālākṣa ("fiery-eyed"); at the trees Ekavṛkṣa ("the one Tree"—indicative of the tree-spirit); at the night, Karālavadana (Terrible-face); at the caves—Ghanṭārava ("Bell-sound"); in the water, Padmakhañja ("Lotus-lame"); at cross-roads where four roads meet, Durāroha ("difficult to mount"), at mountains, Kurava ("Bad-noise") at streams, Pravāha ("the stream"—personified); at a place of wealth, Maṇibhadra; at places of juices, Rasādhyakṣa; and at places of sacrifice, Koṭana (?) (Ib. 33ff). The guardians at heaven and the nether world are many, and varied are the names. The *Angi P.* (96.12) mentions eight guardian deities, namely Hetuka, Tripuraghna, Śakti (or Vahni, variant reading), Yama-jīhvaka, Kāla, Karālin, Ekāṅghri ("one-leg") and Bhīma.

*Guest* : Agni (the fire-god) is said to be the *guru* (preceptor) of the brāhmaṇas, the brāhmaṇa that of the four *Varṇas*, the husband (or lover) that of women, father or the preceptor that of the sons; but the guest is said to be the preceptor of all (*Sk.P.* I.2.10.8; cf. *Brahma P.* 80.48). The guest that arrives at sun-set is said to be the god (Ib. 80.51). The *Brahma P.* (52ff) tells the story of a pair of pigeons who sacrificed themselves to give heat and food to a hunter who came to take resort at a tree where they had their nest.[1] On a special occasion, when a guest (*atithi*) is to be felicited, it is said that a friend should not be looked upon as an *atithi*, nor a person who stays in the same place or village. Daily one should wait for an *atithi* after worshipping the gods (*Mārk P.* 29.24-26). If an *atithi* is turned away, he transfers his vice to the householder (Ib. 31-32; also *Varāha P.* 170.45-47). A hungry and tired guest is believed to be the god Prajāpati himself (*Sk. P.* III.2.6.20f; also *Mārk P.* 29.29). The guest (*atithi*) is of three types:—*śrāddhīya*, *vaiśvadevīya* and *sūryoḍha*. The first is at the *śrāddha*, the second at the daily worship of All-gods, while the third is the one who arrives at sun-set and desires to stay for the night. If an *atithi* does not arrive at the

*śrāddha* or the daily *Vaiśvadeva* rite, one should offer clarified butter in the fire in his name (*Sk.P.* VI.186.12-17). The *atithi* at the proper time should never be asked his caste or education—he may be a person who has mastered *yoga*, or may he even be a Cāṇḍala (*Sk.P.* V.3.211. 14f).[2] There is an *atithi-tīrtha* at Hāṭakeśvara where all gods are said to assemble on the Aṅgāraka-Caturthi day (the bright 4th on a Tuesday) (*Sk.P.* VI.185-121f). The *Śiva P.* (III.28.5ff) tells an interesting story, how Śiva disguised as a mendicant went to a Bhīl couple at night. The man stayed out at night as the place was not sufficient for three. He was eaten by wild beasts.

1. cf. *Mb.* Śanti 143.

2. *Sk.P.* V.3.211.14[cd]

रूपान्वितं विरूपं वा मलिनं मलिनाम्बरम् ।

Ib. 15[ab]

योगीन्द्रं श्वपचं वापि-अतिथिं न विचारयेत् ॥

cf. *Mārk P.* 29 28[cd]

न पृच्छेग्दोत्रचरणं स्वाध्यायञ्चापि पंडित: ।

Ib. 29[ab]

शोभनाशोभनाकारं तं मन्येत प्रजापतिम् ॥

*Guggula* : *Guggula* is a type of fragrant gum-resin, which, like other gum resins, is used for producing incense. But, it requires a special mention, because it is used for other things also. Guggula and another substance called *aguru* is often mentioned for incense (*Śiva P.* II.13.66; VII.2.25; *Agni P.* 211.6, mentioned along with *musta*, to produce what is called the *Vijaya* type of incense-205.3, mentioned with sandal, and clarified butter; and at other places and texts). According to the *Agni. P.* (260.18) if one burns the incense of *guggula* one sees Śiva in his dream (Ib. 18[cd] *hutvā tu guggulam rāma svapne paśyati śaṅkaram*). It is said that if *guggula* is burnt before the deity in the month of Bhādrapada one secures heaven after death (Ib. 212.8). It is also said that with the incense of clarified butter and *guggula* one is able to destroy all calamities (Ib. 321.6); also with the same, one can pacify ghosts and other spirits (Ib. 9 *bhūta-vetālaśāntis tu guggulair ayutena ca*); and one

may attain anything that is otherwise not attainable (Ib 322.3b *asādhyān api sādhayet*; also Ib. 324.6, where a *mantra* is ordained to be recited thirty lacs of time with this incense). Guggula mixed with *triphalā*[1] is said to be used in curing cancer or old wounds, or even to check blood-flow (Ib.285.38$^{ab}$ *nāḍī-duṣṭa-vraṇam śūlam bhagandaramukham haret*). If drunk with asophoetida (*hiṅga*) and salt, removes troubles from *vāta* (gases in the body causing tremor and other ailments). *Guggula* is used also in curing ailments in cows (*Agni. P.* 292.33-34, where incense of *guggula* with *hiṅga* and clarified butter is mentioned); it is prescribed also for trees (Ib.321.11; also *Matsya P.* 59.7, where incense with it is a necessary ritual) (see also "Incense").

1. *Triphalā=harītakī (hirḍa) bṛhatī* (called *behaḍa* in Marathi) and *āmalaka*.

**The Author**

Dr. Sadashiv Ambadas Dange is a well-known figure in the field of Indology in India and outside India. He is author of over ten books, and recipient of various academic awards, which include two State Awards (of the Maharashtra State) for his two books, and three awards for one book. The Asiatic Society of Bombay honoured him by giving the Society's Silver Medal (1982) for outstanding contribution to the study of Indology.

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